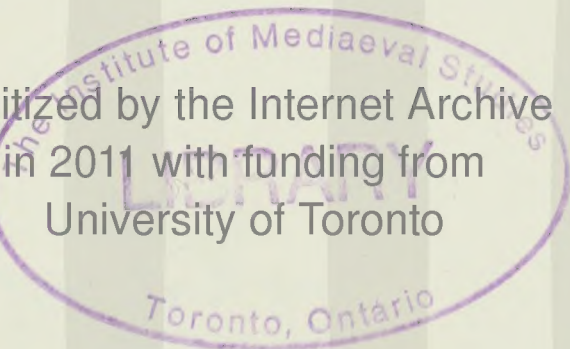


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# HENRY BRADSHAW SOCIETY

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# “MISSALE GOTHICUM”

## A GALLICAN SACRAMENTARY

MS. VATICAN. REGIN. LAT. 317.

EDITED

WITH INTRODUCTION,  
DIPLOMATIC AND LITURGICAL NOTES

BY

H. M. BANNISTER, M.A., D.LITT.

*Pembroke College, Oxford.*

VOL. I.

TEXT AND INTRODUCTION

London.

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## PREFACE.

IF an apology be considered necessary for a fresh edition of a manuscript which has already been printed several times, it lies in the facts that, so far as can be ascertained, no editor has seen the ms. itself since it was first published in 1680, and that since its last edition by Neale and Forbes, more than half a century ago, very marked progress has been made both in palæographical and liturgical research.

All liturgical studies must now be based on the text of the ms. and not on printed editions, and it is only when the ms. itself has been thoroughly investigated, and by means of photography made accessible to students of all countries, that we are enabled to judge of its date and *scriptorium*, matters of the very first import for any deductions that can be drawn from it.

In the liturgical field, in addition to the lately discovered evidence of such kindred Eastern materials as are contained in the "Peregrinatio Silviae" and the Sacramentary of Serapion, which disclose the fourth-century ritual of Palestine and Egypt, we can now study in facsimile the two most valuable *Irish liturgica*, the Stowe Missal and the Bangor Antiphonary; that of the so-called Bobbio Missal is already in type; we have the text of one of the oldest *Ambrosian* missals; the *Mozarabic* liturgy is now, thanks to the two works of Dom Férotin, revealed from manuscript sources, whilst scientifically critical editions of the *Leonianum*, the *Gelasianum* and the *Gregorianum* are now accessible to all.

With the facsimiles or editions of nearly a dozen sacramentaries or missals opened to us during the last fifty years, all of them throwing light on the text before us, it has seemed that the time has come to render available to liturgical students and others a manuscript of the highest interest as the oldest and nearly perfect Sacramentary of the Church in the West.

The need of a fresh edition of the ms. has been frequently urged; thus L. Delisle, *Bibliothèque de l'École des chartes*, xxxvii (1876), p. 479, says that the old editions, though "bien suffisantes pour les études liturgiques, laissent beaucoup à désirer quant à l'exactitude littérale," and in his *Mémoire sur d'anciens Sacramentaires*, Paris, 1886, p. 71, speaks of them as not giving "une idée exacte de la barbarie orthographique du manuscrit";

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whilst in an article in *Mémoires de la Société Éduenne*, viii (1879), p. 479, he writes: "Il serait donc utile que ce précieux ms. fut publié de nouveau par un éditeur compétent et soigneux, qui conservât au texte l'étrange saveur mérovingienne du ms." More recently Dom Cabrol, *Introduction aux Études liturgiques*, Paris, 1907, p. 24, n<sup>1</sup>, speaking of the early Gallican and other Sacramentaries, concludes: "ils attendent encore une réédition soignée," and on p. 132, referring to the past editions: "Ces éditions sont souvent insuffisantes. On se faisait à cette époque cette fausse idée que l'on pouvait combiner les textes liturgiques, c'est-à-dire qu'étant donnés trois ou quatre manuscrits similaires, on faisait un choix plus ou moins arbitraire, au lieu d'éditer le texte avec les variantes suivant les méthodes de la philologie moderne." Later still the *Séminaire historique* of the University of Louvain, 1912, demands: "Ce qu'il faut maintenant, semble t'il, c'est la réédition critique des textes imprimés, la recherche et l'enregistrement des détails et, avant tout, l'édition des manuscrits des sacramentaires importants."

The promised publication for the Vatican library of a phototypic edition of our manuscript, which is one of their greatest treasures, simplifies the work of the present editor; some ten years ago he felt very strongly that an endeavour should be made to represent in type as closely as was possible the various scripts and the coloured designs of the ms., and that with this object in view it would be necessary to employ various sizes and sorts of type to match in some way the size and the colours of the original script. The expense, however, was found to be fatal to such a scheme; hence the willingness of the Vatican library authorities to meet the need by a photographic edition was as acceptable as it was generous. Even this, however, will not absolve us from the necessity of giving a detailed account of the colours employed on every page, which photography at present cannot well reproduce.

As to the liturgical notes on the text, those in the edition of Neale and Forbes were much fuller and better than those of their predecessors; but their edition has long been out of print, and is now very difficult to procure. Their notes, however, are so valuable that no scruple has been felt in reproducing nearly all of them, naturally with corrections where needed, and with additions. The present work, which might be called a second edition of Neale and Forbes, if it confined itself to a collection of liturgical notes, goes, however, as will be seen, very much further in its scope.

As to the title which the present work should bear, it is with many misgivings that the editor retains, even between inverted



commas, that of *Missale Gothicum*, for it is not a Missal, but a pure Sacramentary, and the word Gothic in its time has borne many different meanings; at any rate, it was so called about five centuries ago,<sup>1</sup> when someone inserted this title at what was then, and is still, the first page of the ms. One cannot say what he intended by it; it may, like other expressions—*e.g.*, “*longobardicum*”—have simply meant that to him *Gothicum* was synonymous with “*ignotum*,” or he may have known by tradition something of its history and labelled it *gothicum* (*visigothicum*), a title for which there would be authority if, as was supposed, it was written in or near Narbonne when under Visigothic rule. Cf. Mabillon, *De liturg. gallic.*, 1685, p. 175: “*ut non temere Gothicum dixerit, quisquis sit ille, qui recentiore titulum codici apposuit.*” Whether the line subsequently drawn through the words was intended as a correction it is impossible to say.

The title was retained in the *Bibliotheca Patrum*, ed. M. de la Bigne, Paris, 1575, Vol. III, c. 147, “*vetustissimum manuscriptum gotticum missale*,” but Cardinal Bona, in comparing its contents with those of the Gothic or Mozarabic Missal of Cardinal Ximenius, calls our ms. “*missale gallicanum*.” Tomasi, the first editor of the “*Gothicum*,” though he retained the title “*Missale Gothicum*,” added that of “*sive Gallicanum vetus*” in the title page and at the head of his *Index Capitulum*, p. 396. This was unfortunate, as in the same work he applies the latter title to ms. Palat. lat. 493, and the confusion has lately been increased by the latter title alone being applied to our ms. in *Specimina codicum Latinorum Vaticanorum*, Bonnæ, 1912, tab. 18, “*Missale quod perperam Gothicum, verius Gallicanum vetus vocatur.*”

Mabillon was of opinion that “*Gothicum*” was the title which should be applied to the Liturgy of Spain and “*Gallicanum*” to that of France; he therefore chose a different second title for our ms., viz., “*seu Gothico-Gallicanum*,” as he believed it to have been copied for Narbonne in the time of the Visigothic occupation: “*nempe apud Septimanos vel Novempopulanos*,” *De liturgia gallicana*, 1685, p. 175. This title was retained by Gavantus, *Thesaurus sacrorum rituum*, published in 1749.

Muratori, in re-editing Tomasi, retains his two titles: Neale and Forbes, on the other hand, follow Mabillon in adding “*seu Gothico-Gallicanum*,” a title which still finds upholders—*e.g.*, Dr. K. A. Heinrich Kellner, *Heortology*, English edition, London, 1908, *passim*.

<sup>1</sup> Pellechet and Delisle ascribe this addition to the fifteenth century; Ehrensberger, a less competent palæographer, to the seventeenth. The title, “*Missa Romana*,” which is now prefixed to the ms. of the “*Gallicanum vetus*,” is of much later date (seventeenth or even eighteenth century), made when the ms. was in the possession of the Vatican library, possibly in order to distinguish it from the “*Missale Gothicum*.”

Until the time comes when the literary world will be content with the press-mark of the ms., the title of "Missale Gothicum" is the only one which should be used; "On est bien obligé de le maintenir, encore qu'inexact" says Dom Wilmart, *Revue bénédictine*, xxix (1912), p. 381. At any rate, it has older authority than that of "Gelasianum" as applied by Muratori for the first time in 1748 to the *Sacramentarium romanæ ecclesiæ*, which he then re-edited.

But of a truth such traditional, but misleading or inaccurate, titles as Mozarabic, Gelasian, Gregorian, etc., are very hard to abolish: they have come to stay and die hard. Did the editor consult his own feelings, he would be content to describe this work as an edition of ms. Vatic. Regin. lat. 317.

It only remains to thank most sincerely the four members of the Henry Bradshaw Society, who throughout the progress of this work have ungrudgingly given their assistance; our Vice-President, Fr. Ehrle, for providing all those privileges which have made the Vatican library the Mecca of scholars for so many years, for falling in with all the suggestions and wishes of the Society and for that genial sympathy and encouragement which has continuously cheered on the editor; our other Vatican Vice-President, Mgr. Giovanni Mercati, has been equally kind; no appeal has ever been made in vain to his great stores of liturgical knowledge, and the editor is specially indebted to him for countless suggestions on the text, which occupied a large portion of his summer vacation of 1914.

It is deeply to be regretted that Mr. Edmund Bishop, one of our Vice-Presidents, passed away before the publication of this work, of which he was more or less the sponsor, for its inception is really due to his urgent demand for it: his advice and criticism were never sought in vain on the subject which was very near his heart.

No volume of the H. B. S. publications fails to recall the valued assistance of our Chairman, Dr. J. Wickham Legg, and of our Hon. Secretary, the Rev. H. A. Wilson: without the urgent entreaties of the former this work would never have been begun; without the constant encouragement and revision of the latter, it would never have been finished.

H. M. B.

OXFORD,

Nov. 23, 1916.



# LITURGICAL WORKS CITED.

Symbol.	Cited by	
<b>I. GALRICAN.</b>		
Mo.	missa and page	1. Lateinische und griechische Messen aus dem zweiten bis sechsten Jahrhundert (Karlsruhe Hof und Landesbibliothek, ms. Aug. ccliii). Franz Joseph Mone. 4 <sup>o</sup> , Frankfurt am Main, 1850.
P.L.	col.	[Reprinted in Migne, P.L., cxxxviii, col. 863-882, and in Neale and Forbes, <i>vide infra</i> , pp. 1-31. A more accurate account of the various <i>missae</i> is given by Dom Wilmart, R.B., xxvii (1911), pp. 377-390.]
Go.	page	2. "Missale Gothicum" (ms. Vatic. Reg. lat. 317, saec vii/viii); cited from:
Th.		Codices sacramentorum nongentis annis vetustiores, nimirum Libri III. Sacramentorum Romanæ Ecclesiæ. Missale Gothicum, sive Gallicanum Vetus. Missale Francorum. Missale Gallicanum Vetus. Primum prodeunt. Cura et studio Ioseph Mariæ Thomasii Congreg. Clericorum Reg. Presbyteri. 4 <sup>o</sup> , Romæ, 1680; pp. 263-397.
Mab.	page	De liturgia gallicana Libri III. in quibus veteris missae, Quæ ante annos mille apud Gallos in usu erat, forma ritusque eruuntur ex antiquis monumentis, Lectionario Gallicano hactenus inedito, & tribus Missalibus Thomasianis, quæ integra referuntur . . . . . Opera et studio Domni Johannis Mabillon, Presbyteri & monachi Ord. S. Benedicti è Congregatione S. Mauri. 4 <sup>o</sup> , Luteciæ Parisiorum, 1685; pp. 188-300. [Reprinted, with the same pagination for Go., 4 <sup>o</sup> , Parisiis, 1729 and in Migne, P.L., lxxii, col. 225-318.]
Mur.	col.	Liturgia Romana vetus tria sacramentaria complectens, Leonianum scilicet, Gelasianum, et antiquum Gregorianum, edente

Symbol.	Cited by	
		I. GALRICAN— <i>contd.</i>
		Ludovico Antonio Muratorio . . . . . Denique accedunt Missale Gothicum, Missale Francorum, duo Gallicana, et duo omnium Vetustissimi Romanæ ecclesiæ Rituales Libri. 2 vol., fol., Venetiis, 1748 (vol. ii, col. 517-658). [Reprinted; 3 vol., 4°, Aretiis, 1771, vol. iii, col. 197-434; Raccolta delle opere minori di Ludovico Antonio Muratori, 22 vol.; 4°, Napoli, 1757-1764; vol. xii, pp. 240-350; Opere tutte . . . . . del proposito Ludovico Antonio Muratori, 13 vol.; 4°, Aretiis, 1767-1773; vol. iii, col. 197-438.]
Vez.	page	Venerabilis viri Josephi Mariæ Thomasii Cler. regul. S.R.E. Cardinalis opera omnia . . . . ad mss. codd. recensuit notisque auxit Antonius Franciscus Vezzosi C. R.; 7 vol., 4°, Romæ, 1747-1754; vol. vi (1751), pp. 231-340.
N.F.	page	The ancient liturgies of the Gallican Church; now first collected, with an introductory dissertation, notes, and various readings, together with parallel passages from the Roman, Ambrosian and Mozarabic Rites; by J. M. Neale, M.A., Warden of Sackville College; and G. H. Forbes. 8vo, Burnt-island, 1855 (pp. 32-150).
G.V.		3. Missale Gallicanum vetus (ms. Vatic. Palat. lat. 493; saec. viij); cited from:
Mur.	col.	Muratori, Liturgia Romana vetus, <i>op. cit.</i> , vol. ii, col. 697-760; [Reprinted, Aretiis, 1771; vol. iii, col. 499-602.] Originally published by Thomasius, <i>op. cit.</i> , pp. 433-492; thence in Thomasii opera, ed. Vezzosi, <i>op. cit.</i> , vol. vi, pp. 369-416. Also in Mabillon, De liturg. gallic., <i>op. cit.</i> ; pp. 329-378; reprinted with same pagination, ed. Paris, 1729.

Symbol.	Cited by	
		I. GALLICAN— <i>contd.</i>
		Neale and Forbes, <i>op. cit.</i> , pp. 151-204. Migne, P.L., lxxii, col. 339-382.
Bo.		4. "Sacramentarium Gallicanum" or "Bo- biense" (ms. Paris, B.N. lat. 13246; saec. viii), cited from:
Mur.	col.	Muratori, Lit. Rom. vet., <i>op. cit.</i> , vol. ii, col. 775-968; [Reprinted, ed. Aretii, 1771, vol. iii, col. 617-926], and from
L.	no. of section	The transcript of the ms., now in type, made for Dr. J. Wickham Legg. Originally published in: Museum Italicum seu Collectio veterum scriptorum ex bibliothecis Italicis eruta a D. Johanne Mabillon & D. Michaelae Germain presbyteris & monachis Benedictinae Cong. S. Mauri. 2 vol., 4°, Luteciae Parisiorum, 1687 (vol. i, pars 2, pp. 278-397). [Reprinted, ed. Paris, 4°, 1724, same pagination, and in Migne, P.L., lxxii, col. 451-580.] Also, incomplete, in Neale & Forbes, <i>op. cit.</i> , pp. 205-368.
Lect. Lux.		5. Lectionarium Luxoviense (ms. Paris, B.N., lat. 9427; saec. vii/viii), ed. Mabillon, De liturg. gallic., <i>op. cit.</i> , pp. 97-173. [Reprinted in Migne, P.L., lxxii, col. 171- 216.]
Kal. Lux.		6. Kalendarium Luxoviense (ms. Paris, B.N., lat. 14086, ff. 1-6, saec. viii), ed. Martene & Durand, Thesaurus novus anecdotorum, vol. iii, fol. Paris, 1717, col. 1591-4.  7. Benedictional; ms. Munich, clm. 6430; saec. viii & ix, copied for Freising from an Autun exemplar of saec. vii ex.; cited from <i>R.B.</i> xxix (1912), p. 168 sq.

Symbol.	Cited by	
		II. MOZARABIC.
Lib. Ord.	page	1. Monumenta ecclesiae liturgica, vol. v. Le Liber Ordinum . . . . . Dom Marius Férotin, 4 <sup>o</sup> , Paris, 1904.
L.M.S.	no. of section	2. Monumenta ecclesiae liturgica, vol. vi. Le Liber Mozarabicus Sacramentorum (ms. Toledo, 35, 3 ; saec. x/xi) et les mss. mozarabes. D. Marius Férotin, fol., Paris, 1912.
Miss. Moz.	p., lin.	3. Missale mixtum secundum regulam beati Isidori dictum Mozarabes, præfatione, notis, et appendice ab Alexandro Lesleo, S. J. sacerdote ordinatum, 4 <sup>o</sup> , Romae, 1755.
	col., lin.	[Reprinted in : Missale Gothicum secundum regulam beati Isidori Hispalensis episcopi jussu Cardinalis Francisci Ximenii de Cisneros in usum Mozarabum prius editum, denuo opere et impensa Cardinalis Francisci Antonii Lorenzanæ recognitum et recusum, . . . fol. Romæ, 1804; and in Migne, P.L., lxxxiv, col. 109-1036.]
		III. CELTIC.
		1. The Antiphony of Bangor (ms. Milan, Ambros. C. 5 inf., saec. vij ex.); ed. F. E. Warren; 2 vol., 4 <sup>o</sup> , London, 1893, 1895 (Henry Bradshaw Society, vols. iv, x).
Stowe.	fol. of ms.	2. The Stowe Missal (ms. Royal Irish Academy, D, II, 3, saec. ix in.); ed. Sir G. F. Warner; 2 vol., 4 <sup>o</sup> , London, 1906, 1915; (Henry Bradshaw Society, vols. xxxi, xxxii).
C.C.C.O.	page	3. The ms. Irish Missal . . . . Corpus Christi College, Oxford (ms. 504, saec. xiii), F. E. Warren, B.D., 8 <sup>o</sup> , London, 1879. (The ms. is in the main of the Roman class, but is included here as containing variations and forms which may be attributed to Irish influence.)



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		III. CELTIC— <i>contd.</i>
L.C.C.	page	4. The Liturgy and Ritual of the Celtic Church. F. E. Warren, B.D., 8°, Oxford, 1881.
		IV. AMBROSIAN.
Bi.	page	1. Monumenta sacra et profana, opera collegii doctorum bibliothecae Ambrosianae. Vol. viii, Mediolani. (ms. Ambros. A 24 <i>bis</i> inf. ; ms. missal of Biasca, saec. ix ex.) ; not yet published ; cited from proof sheets, so far as printed, kindly supplied by Dr. J. Wickham Legg.
Be.	no. of collect	2. Ad utramque I. P. Migne Patrologiam Supplementum sive Auctarium Solesmense ; Series liturgica, Tomus I. Veterum Ambrosianae liturgiae Monumentorum, etc. Vol. I, fasc. I. Codex sacramentorum Bergomensis. (saec. ix ex.) ; 4°, Solesmis, 1900.
Amb. iv.	col., lin.	3. Monumenta sacra et profana, etc., <i>cit. supra</i> , vol. iv. Missale Ambrosianum duplex . . . cum critico commentario continuo ex manuscriptis schedis Ant. M. Ceriani ediderunt A. Ratti, M. Magistretti. 4°, Mediolani, 1913.
P.A.	page	4. Liturgica Latinorum . . . . . Iacobi Pamelii canonici Brugensis . . . digesta, 2 vol., 4°, Coloniae Agrippinae, 1571 (vol. i, pp. 293–457. Ambrosianae missae ritus et ordo). [Reprinted, with same pagination, as : Missale ss. patrum latinorum sive Liturgicon latinum . . . . . Jacobo Pamelio. 2 vol., 4°, Coloniae, 1609 ; and as : Rituale patrum latinorum sive Liturgicon latinorum, 2 vol., 4°, Coloniae, 1675.]
Gb. (Amb.)	page	5. Monumenta veteris liturgiae Alemannicae . . . . . Martinus Gerbertus, 2 vol., 4°, typis San-Blasianis, 1777–1779, “ex codice ambrosiano.”



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		V. ROMAN.
Ln.		1. "Sacramentarium Leonianum" (ms. capit. Veronen., lxxxv, saec. vij): cited from:
Mur.	col.	Muratori, Lit. Rom. vetus, <i>op. cit.</i> , vol. i, col. 289-484; [reprinted, Aretiis, 1771, vol. i, col. 481-780].
F.	p., lin.	Charles Lett Feltoe, B.D., 8°, Cambridge, 1896. Originally published in: Josephus Blanchinus. Codex sacramentorum . . . . . Romanae ecclesiae, in Anastasii Bibliothecarii de vitis Romanorum pontificum . . . . . sub auspiciis Clementis XII. . . . ., 4 vol., fol., Romae, 1718-35 (vol. iv, pp. xii-lvii); afterwards in: Sancti Leonis magni . . . . . opera . . . . . curantibus Petro et Hieronimo fratribus Balleriniis, 3 vol., fol., Venetiis, 1753-7 (vol. ii, col. 1-160); [Reprinted hence in: Migne, P.L., lv, col. 21-158.] Codex liturgicus ecclesiae universae . . . . . . . . . . Ioseph Aloysius Assemanus, 13 vol., 8°, Romae, 1749-66 (vol. vi, pars. 2, pp. 1-180).
Fr.		2. Missale Francorum (ms. Vatic. Regin. lat. 257, saec. viij); cited from:
Mur.	col.	Muratori, Lit. Rom. vetus, <i>op. cit.</i> , vol. ii, col. 661-694, [reprinted, Aretiis, 1711, vol. iii, col. 439-496]. Originally published in: Thomasius, <i>op. cit.</i> , pp. 398-431; thence in Thomasii opera, ed. Vezzosi, <i>op. cit.</i> , vi, pp. 341-68. also in Mabillon, De liturg. gallic., <i>op. cit.</i> and ed. Paris, 1729, pp. 301-28; thence in Migne, P.L., lxxii, col. 317-40.
Gl.		3. Sacramentarium Gelasianum (ms. Vatic. Regin. lat. 316; saec. viij med.), cited from:

Symbol.	Cited by	
		V. ROMAN— <i>contd.</i>
Mur.	col.	Muratori, Lit. Rom. vetus, <i>op. cit.</i> , vol. i, col. 493-776; ed. Aretiis, 1771, vol. i, col. 1-444; [reprinted thence in Migne, P.L., lxxiv, col. 1055-1244].
		and from:
Gl. (W).	page	Liber sacramentorum Romanae ecclesiae, H. A. Wilson, M.A., 8°, Oxford, 1894; edited from:
V.		ms. Vatic. Regin. lat. 316, saec. viii med.,
R.		ms. Zurich, Kantonalbibliothek, ms. Rheinau 30, saec. viii,
S.		ms. St. Gall. 348; saec. viij.
		(Originally published by:
		Thomasius, <i>op. cit.</i> , pp. 13-262 (Thomasii opera, ed. Vezzosi, <i>op. cit.</i> , vi, pp. 3-229); also in Codex liturgicus . . . . . Assemanus, <i>op. cit.</i> , Lib. iv, pars. 2°, Tom. iv (1751), pp. 1-216.
Gb.	page	Monumenta veteris liturgiae Alemannicae, Martinus Gerbertus, 2 vol., 4°, typis san-Blasianis, 1777-9.
Re. (Ch.)	page	Sacramentarium Remense. U. Chevalier. Bibliothèque liturgique, vol. vii. Sacramentaire et Martyrologe de l'Abbaye de Saint-Remy, 8°, Paris, 1900 (ms. A.D. 798-800).
Re. (Ben.)	col.	S. Gregorii Papæ I . . . . . Opera omnia . . . studio et labore monachorum ordinis S. Benedicti è congregatione Sancti Mauri. Vol. iv, fol., Parisiis, 1705 (vol. iii, col. 625-648); <i>i.e.</i> ms. Rheims 418 (450), saec. xi, Cod. S. Theoderici Remensis; thence in Migne, P.L., lxxviii, col. 608-628.
Gg. Mur.	col.	4. Sacramentarium Gregorianum; cited from: Muratori, Lit. Rom. vetus, <i>op. cit.</i> , vol. ii, col. 1-508 (ed. Aretiis, 1771, vol. ii, col. 491-1118),
		and from:
Gg. (W).	page	The Gregorian Sacramentary under Charles the Great. H. A. Wilson, M.A., 8°, London,

Symbol.	Cited by	
		V. ROMAN— <i>contd.</i>
R. O. C. Me.	page	1915 (Henry Bradshaw Society, vol. xlix); edited from : ms. Vatic. Regin. lat., 337, saec. ix 1/2, ms. Vatic. Ottob. lat. 313, saec. ix 2/2, ms. Cambrai 164 (159), c. A.D. 811/2.
P.G.	page	<p>Divi Gregorii papæ I . . . . . liber Sacramen- torum . . . . . ex missali ms. Sancti Eligii Bibliothecæ Corbeiensis (ms. Paris, B.N., lat. 12051, saec. x). Fr. Hugo Menardus, 4<sup>o</sup>, Paris, 1642; [reprinted in S. Gregorii Opera omnia . . . . . studio et labore mona- chorum ordinis S. Benedicti . . . . . <i>op. cit.</i>, vol. iii, col. 1-240 and in Migne, P.L., lxxviii, col. 25-264.]</p> <p>Liturgicon ecclesiae Latinae . . . Iacobi Pamelii, <i>cit. supr.</i>, 4<sup>o</sup>, Coloniae Agrippinae, 1571, vol. ii, pp. 177-387. Sacramentorum libri tres : quorum primus est divi Gregorii . . . (ms. Cologne 88 or 137, saec. ix ex.) ; [re- printed, with same pagination, Coloniae, 1609 and 1675].</p> <p>also in Tomus secundus operum D. Gregorii papæ . . . . fol. Antuerpiae, 1672, and in Migne, P.L., cxxi, col. 797-926.</p> <p>Angelo Rocca ; Sancti Gregorii magni . . . . . operum . . . . . fol. Romae, 1588-93. Tom. v (1593), pp. 49-206 ; (ms. Vatic. lat. 3086, c. A.D. 1000).</p>
		VI. MISCELLANEOUS.
Cerne.	page	Mr. Edmund Bishop's notes in The Prayer Book of Aedeluald the bishop, commonly called the Book of Cerne. A. B. Kuypers. 4 <sup>o</sup> , Cambridge, 1902.
Lf.	page	The Leofric missal. . . . F. E. Warren, B.D., F.S.A., 4 <sup>o</sup> , Oxford, 1883 (ms. Bodley 579, saec. xi 2/2).

Symbol.	Cited by	
VI. MISCELLANEOUS— <i>contd.</i>		
Jum.	page	The Missal of Robert of Jumièges, H. A. Wilson, M.A., 8°, London, 1896; (Henry Bradshaw Society, vol. xl; ms. Rouen Y. 6, saec. xi in.).
Egb.	page	The Pontifical of Egbert, ms. Paris, B.N., lat. 10575; saec. x med.; Surtees Society, vol. 27.
Æ.	page	The Benedictional of Saint Æthelwold . . . . . saec. x, edited for the Roxburghe Club, Oxford, 1910.
Rob.	page	The Benedictional of Archbishop Robert, edited by H. A. Wilson, M.A., 8°, London, 1902; (Henry Bradshaw Society, vol. xxiv; ms. Rouen, Y. 7; saec. x ex.).
Cant.	page	The Canterbury Benedictional; ms. B.M., Harl. 2892; saec. xi.; (Henry Bradshaw Society, vol. li).
Ram.		The Benedictional of Canterbury, formerly attributed to Ramsey, ms. Paris, B.N., lat. 987; saec. x ex. and xi.
R.B.	page	Articles in <i>Revue bénédictine</i> .
J.T.S.	page	Articles in the <i>Journal of Theological Studies</i> .
H.A.W.		Notes by the Rev. H. A. Wilson.
G.M.		Notes by the Rev. Monsig. G. Mercati.

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BE FOUND IN:

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- idem.* Sacramentaire de l'Église d'Autun. Bibliothèque de l'École des chartes, 1879, Tom. xl, pp. 140-142.
- idem.* Mémoire sur d'anciens sacramentaires. Mémoires de l'Académie des inscriptions et belles-lettres, etc., Tom. xxxii, par. i, Paris, 1886 ; pp. 69-71.
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# INTRODUCTION.

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## I. PREVIOUS EDITIONS.

THE "Missale Gothicum" was not edited as a whole before 1680; but before that date the manuscript had attracted attention, and some parts of its text had been printed.

- (1) The text of the *Missa in caena domini* was published in the sixth volume of the *Bibliotheca Patrum*, edited by Margarit de la Bigne (Paris, 1575), p. 155.
- (2) Cardinal Bona (*Rerum Liturgicarum libri duo*, 4to, Romae, 1671, pp. 77 *sqq.*), after describing the main features of the Gallican rite, mentions two manuscripts in Rome as exemplifying that rite. One of these was "Missale Gothicum," which he had examined in the Queen of Sweden's Library; the other was the "Missale vetus Gallicanum" (MS. Vatic. Palat. 493). He prints two masses (those for the feasts of St. Stephen and St. Martin) from the former, comparing them with the masses of the Mozarabic missal.

The readings of the *Bibliotheca Patrum* and of Bona are noted in an appendix to the text in the present volume.

It was probably Bona's mention of the manuscript which drew to it the attention of GIUSEPPE MARIA TOMASI, its first editor. He transcribed the whole of the text, and published it, together with other early Sacramentaries, in his *Codices Sacramentorum nongentis annis vetustiores* (4to, Romae, 1680), pp. 263-397.

Tomasi's edition is a very careful one, with very few misprints: but it has few notes, and was only intended as a text for future study. He aimed at a reproduction of the actual text of the manuscript, save for the correction of errors "qui fastidium magis facerent, quam fidem," retaining in general the "barbarisms and solecisms" of the original, especially those which might be

emended in more ways than one : and he appended at the end of his work a “recensionem ad fidem Exemplarium,” after a collation of his printed text with the manuscripts he had employed, showing the actual form of the manuscript text where he had found that his own text was inexact. The corrections for the “Missale Gothicum” in this list are fourteen in number. They do not exhaust the whole number of errors of transcription ; but Tomasi’s work was of a higher standard than that of most editors of his day.

The next editor was JEAN MABILLON, who published in his work entitled *De Liturgia Gallicana libri tres* (4to, Paris, 1685), together with the Luxeuil Lectionary, which he had himself discovered, the three Gallican texts which Tomasi had issued in 1680. The reason he alleges is the scarcity of copies of Tomasi’s edition, and the need of the texts for the study of his own work. He added some marginal notes and made numerous emendations in Tomasi’s text.

Of the quality of Mabillon’s work, the later editors, Neale and Forbes, say :—

“We cannot here withhold our tribute of admiration for the skill which he displayed in amending the very faulty text which the Italian had given with scarcely any alteration from the ms. Almost all the numerous errors which are to be found noted in the margin of the present edition as occurring in it, have been corrected by the diligence of the learned Benedictine ; though it would certainly have been more satisfactory had he not done so *sub silentio* ; and the more so, because many of the readings which he has altered, rather proceed from the *infima latinitas* of the time, than from mistakes of the copyist.”<sup>1</sup>

This opinion is on the whole well justified, but it must be acknowledged that Mabillon’s emendations are not always felicitous ; nor is his text by any means free from misprints. It may be added that he sometimes follows Tomasi in manifest mistakes, and that he has taken no account of the *recensio*. It seems quite clear that he had not examined the manuscript afresh, and that he depended mainly upon his own ingenuity for the improvement of Tomasi’s text.

The edition of LUDOVICO ANTONIO MURATORI is contained in the second volume of the work to which he gave the somewhat misleading title of *Liturgia Romana vetus*, published at Venice

<sup>1</sup> *The Ancient Liturgies of the Gallican Church*, 8vo, Burntisland, 1855, p. v. See also p. 232, note d.

(2 vols., fol.) in 1748.<sup>1</sup> It is practically a printer's edition, reproducing Tomasi's text with a very small number of amendments and some additional errors. In two of his corrections he agrees with Mabillon; but these are not of such a kind as to suggest dependence on Mabillon's edition, which it seems most likely that Muratori did not use. He prints the corrections of Tomasi's *recensio* as footnotes to the text, sometimes omitting altogether the "*l.*" of Tomasi's table, sometimes expanding it as "*Var. lect. leg.*," but without other explanation. It is perhaps to be regretted that this edition, the least correct of all, should be that which is best known and most frequently cited.

The task of editing the collected works of Tomasi had been undertaken, before Muratori's work appeared, by ANTONIO FRANCESCO VEZZOSI.<sup>2</sup> The first volume was issued in 1747, the sixth, which contained the new edition of the *Codices Sacramentorum*, in 1751. Vezzosi complains of the hasty character of Muratori's work; but his own seems also to have been somewhat hurried, and shows signs of this in misprints and omissions. In dealing with the *Gelasianum* he had before him a copy of Tomasi's edition, with Tomasi's autograph corrections and additional notes<sup>3</sup>; but for the "*Missale Gothicum*" he seems to have had no similar material. He took account, however, of the readings recorded in Tomasi's *recensio*, placing them at the foot of the text, parted by a rule from his own additional notes. He states that he collated the manuscript of the *Gelasianum*; but he makes no similar claim with regard to the "*Missale Gothicum*," and there seems to be no reason to think that he examined this manuscript at all. He made use of Mabillon's edition, and occasionally accepts his emendations, sometimes without acknowledgment; more frequently he cites them without accepting them; more often still he ignores them altogether, sometimes carelessly. When he ventures on a suggestion of his own, as against Mabillon, he is frequently right.

The 72nd volume of Migne's *Patrologia Latina* (1849) contains (col. 225-318) a reprint of Mabillon's edition: "*Missale Gothicum seu Gothico-Gallicanum.*"

<sup>1</sup> This work was reprinted in 3 vols. 4to, published at Arezzo in 1771. It is also included in the collection of the works of Muratori published at Naples in 1757-64, and at Arezzo in 1767-73.

<sup>2</sup> An earlier attempt, made by Giuseppe Bianchini, had for its result a single volume (fol., Romae, 1741). This did not include the "*Missale Gothicum.*"

<sup>3</sup> This is now in the Biblioteca Angelica at Rome (H. 12. 4).



The last and by far the best edition is that of J. M. NEALE and G. H. FORBES, in *The Ancient Liturgies of the Gallican Church*, 8vo, Burntisland, 1855 (pp. 32-150). This work was issued in parts, printed at Mr. Forbes' press, under his own supervision, and was, unhappily, never completed; but the "Missale Gothicum" was finished in the second of the three parts actually published.

By far the larger share of the work was due to Mr. Forbes, an author whose services to liturgical studies are too little known or remembered; he was, to quote Mr. Edmund Bishop (*Book of Cerne*, p. 236), "*facile princeps* among those who have dealt with the Western Liturgy in the last century."

Unfortunately, the editors did not see either the original manuscript or Tomasi's own edition. They describe frankly the mode in which their text was constructed:

"The text has been formed by a careful collation of the editions of Vezzosi, Mabillon, and Muratori. When the first and third of these agree in differing from Mabillon, the reading [*i.e.*, that of Vezzosi's text] has been given as that of the ms. But in the few instances in which Muratori agrees with Mabillon, it has been supposed to be a change of Vezzosi's, and is marked accordingly."

From what has been said above, it will be seen that this method could not be relied upon to produce a text accurately agreeing with the original; and the editors were misled as to the real character of the annotations taken by Vezzosi from Tomasi's *recensio*, supposing them to be suggestions or conjectural emendations of Vezzosi or of Tomasi. But Mr. Forbes brought his own critical powers to bear on the emendation of the text, and did so with considerable effect. In forty-six places the editors do not accept the corrections proposed by Mabillon, and give one of their own: in sixty other places they suggest a reading where Mabillon has left Tomasi's text unaltered; and in the majority of these cases it will be felt that they have right on their side. In a good many cases they are content to leave the text unamended, taking note of the apparent corruption, but proposing no solution of their own.

But the chief value, perhaps, of this edition lies in the parallel passages supplied from the Roman, Ambrosian and Mozarabic rites, and in the attempt to shew, by the type employed, what belonged peculiarly to the Gallican rite, and consequently what Gaul had borrowed from Rome, and how far the Mozarabic was the ancestor of the Gallican.

As explained in the Preface, an effort has been made to incorporate in the present work the really valuable results of this edition.

Monsignore Luigi Marchesi, in his work entitled *La liturgia gallicana ne' primi otto secoli della chiesa* (2 vols., 8°, Roma, 1867), has reprinted (Vol. I, pp. 18-70) the text of Muratori, from the Arezzo edition of 1771.

Lastly, certain portions of the text have been published from the manuscript by modern editors :

- (1) The masses of St. Leodegarius and St. Symphorianus (Nos. 425-431, 414-418), by M. Pellechet in *Notes sur les livres liturgiques des diocèses d'Autun, Chalon et Mâcon*, Paris-Autun, 1883 (pp. 310-313, 462-4): the first contains twelve, the second nine errors of transcription.
- (2) The mass of St. Maurice (Nos. 419-424), by l'Abbé M. Besson, in *Antiquités du Valais*, 4to, Fribourg (Suisse), 1910 (pp. 58 sq., pl. xxvii), with three slight errors.
- (3) The *Horacio post sanctus* (No. 185) and the *Benedictio populi* for the Nativity of St. John Baptist (No. 373) were published by L. Delisle in vol. xxxvii of the *Bibliothèque de l'École des chartes* (1876), pp. 479, 480, with a single error ("exortamur" for "exoramus") in the former: these have been reprinted in Dom Cabrol's *Dictionnaire d'Archéologie chrétienne et de Liturgie*, vol. i, col. 3211.

## 2. PRESENT EDITION.

Were the text of the "Missale Gothicum" one of which other manuscripts were extant, modern scholarship would demand that the editor of any new edition of it should not only have made a complete recension by a careful examination of all, or at least of the earliest and more important of them, but that he should also have sufficiently and successfully amended the text wherever a corrupt passage still remained after the work of recension was complete. In our case, however, though other Sacramentaries occasionally provide portions of the text, there is for its greater part no other manuscript available as a means of comparison; hence another principle has to be followed, viz., that the edition should be an exact and accurate reproduction of the ms., phototypical if possible, in order that scholars may judge for themselves what the original scribe or scribes intended to represent.

Two hundred or three hundred years ago, before palæography had really come into being, disquisitions or notes on the text, prefaces and introductions were demanded and supplied, whilst



the text of the ms. was comparatively disregarded; exactly the converse is the custom of to-day. What one wants now is a faithful reproduction of the text.

The work of the previous editors of the "Gothicum" is first class, so far as their prefaces, etc., go; but as to the text, there still seems room for another edition which will fill up some of their *lacunae* and complete the parallel passages provided by the latest editors by the results of studies made in the last fifty years. None of them transcribes that part of the text which is written in Tironian notation, and there are frequently errors in Tomasi's transcription of the passages written in Merovingian minuscule; no notice has hitherto been taken of the early marginal corrections, whether by the original or a later hand, which alter the reading of the text, nor of the dots which were inserted in the ms. to delete letters or words. Cf. pp. 74, n. 3; 85, n. 4; 87, n. 3; 90, n. 1.

As to the best method of reproducing an ancient ms., editors have hitherto followed one of two courses: the earlier ones corrected the ms. or the mss. before them in order to bring them into line with the then current ideas of classical orthography, irrespective of the date and nationality of the scribe. It was according to this system that the earliest editions of *liturgica* were produced in the seventeenth and eighteenth centuries. A very different method is now in vogue, of which examples may be seen in Dom Morin's *Liber comicus* and Dom Kuyper's *Book of Cerne*; here the printed text reproduces the manuscript exactly, letter for letter, word for word, with words and syllables run together as in the ms.—*e.g.*, in the former work: "a facili-  
fili-  
orum srahel quostatuerunt." For the reader, however, this involves at times a tedious unravelling of the text, for which all are not competent. In the *Gothicum*, f. 177, l. 13 would appear without a break: "rigeatecorda credencium." On this Dom Wilmart's experimental edition of two pages of the "Bobbio" missal in *Revue Charlemagne*, vol. ii, pp. 1-16, Paris, 1912, may be consulted with interest.

There seem two intermediate courses open, viz., either

(1) To relegate to the notes the manifest errors of the copyist and to print as the text an intelligible version of it; for this method, cf. some volumes of U. Chevalier's *Bibliothèque liturgique*. Such a procedure, unfortunately, frequently results in an amalgam of classical and mediæval Latin, and leaves the reader in ignorance of the actual words of the ms.; or

(2) To adopt the system of the present edition, which, whilst it retains the *ipsissimae litterae* of the copyists and inserts nothing in the text which is not found in the manuscript, divides the letters into words wherever the scribe has run them together

and fills out all his abbreviated forms, yet, wherever the text is unusually difficult and liable to misinterpretation, inserts the necessary correction in the footnotes or explains it elsewhere.

This system has not been adopted without much consideration; one remembers the request made by Dom Férotin (whose death is an immense loss to all liturgiologists) in *Le Liber Ordinum*, etc., Paris, 1904, pp. xxxv, xxxvi, that all future editions of liturgical texts should be rigorously palæographical in order to bring the reader face to face with the ms. itself; but as, for sufficient reasons there given, he allowed himself a certain license, the present editor feels that he cannot be blamed if now, for similar reasons, he follows his example.

An endeavour has here been made to represent, as accurately as can be, so far as type can reproduce manuscript, the "Missale Gothicum" in the form in which it left the hands of its scribes, and to preserve its natural physiognomy; though at times it is almost impossible to say whether the earliest additions to or corrections of its text were made by the original copyist or were inserted by some later reviser.

The spelling of the text follows that of the manuscript with the greatest possible accuracy; e.g., the interchange of *e* and *i*, of *o* and *u*, etc., and the use of the accusative case instead of the ablative after certain prepositions,<sup>1</sup> except where the word retained in the text might easily lead to a misinterpretation of its meaning, e.g., "legandi" for "ligandi," p. 98, l. 42, or where it might be difficult for a reader, not conversant with the orthography of that date, readily to infer the word intended. In these cases, an obelus (†), to denote some peculiarity in the spelling or grammar of the text, has been introduced as sparingly as possible; there is scarcely a line where it could have been avoided were one to apply it rigorously to all the peculiarities of the *basso latino* of the period; at times the use of the obelus was necessary, e.g., on p. 41, l. 8, "introibit," without it, might easily be taken for the future instead of the perfect tense. The text of the edition has, however, been so frequently compared with the ms. that the reader may feel assured that the bad spelling is in every case the aberration of the scribe or his forbear and not the error of the printer or the carelessness of the editor.

Letters or words omitted by the scribes are inserted within square brackets [ ]; on p. 6, ll. 33, 34; p. 12, ll. 28-31; p. 20, l. 18; p. 140, ll. 26 *sqq.*, and p. 141, the words or letters now

<sup>1</sup> The faulty use of the ablative for the accusative has frequently been remedied by the insertion of *m* in square brackets.

illegible in the ms. have been restored after comparison with parallel passages and reference to the earliest edition which was made at a time when the letters were clearer; they are here placed within round brackets ( ).

According to the custom of editions of the Henry Bradshaw Society, the sign / represents the beginning of each page of the ms. and the number of the folio has been placed as near to this mark as may be, with regard to the due spacing of the lines; hence the / has to be considered as well as the [fo. x.] in determining the page of the ms.

In the transcription no notice has been taken of the suprascript *u* after *q*, which is of frequent occurrence; all other letters suprascript are recorded in the footnotes.

The sacred names which appear in the ms., as *ihs*, etc., *xps*, etc., are here represented by *Iesus*, etc., *Christus*, etc.

Only the very few punctuation marks inserted in the ms. by the original scribes are here reproduced; those added by correctors are omitted. The absence of such marks of punctuation in the original is, however, atoned for by the occurrence throughout the ms. of longer or shorter spaces between the words,<sup>1</sup> and, in the pages written by the first scribe, by the employment of coloured initial letters. The intention of both these conventions evidently was to divide up the text for the practical use of the officiant and for the recognized rules of his musical recitative. In addition to these, early punctuation marks have been inserted throughout for a similar purpose. In all such cases the beginning of the clause after them is here shewn by the use of a small capital letter. The reproduction of these intervals and of these capital letters will enable the reader of the present text, as it did the reader of the ms., to recite without difficulty, and with the necessary pauses, the texts of the collects and prefaces.

The stops, *puncta*, placed in the ms. before and after contracted words are naturally not retained in the text when the words have been expanded.

The ms. teems with grammatical errors, which may be due to the ignorance or the carelessness of the scribes, or may be simply the reproduction of the barbarous orthography of the seventh century; the latter should, of course, only affect masses composed at that time, such as those of St. Leodegarius and possibly the Rogation days. These will be, it is trusted, sufficiently registered when the orthography of the ms. is described in the third volume.

<sup>1</sup> This practice does not appear to have arisen until about A.D. 600; cf. the Lyons Origin, MS. 443 (372), where spacing takes the place of punctuation signs.



Another difficulty, which has been pointed out by Mgr. Mercati, arises from the frequent occurrence of words apparently pleonastic, which were probably inserted in the margin of older copies of the Sacramentary as equivalent or alternative suggestions, and which subsequently made their way into the text; *e.g.*, p. 10, l. 21, "fidei calore uel munere"; p. 100, ll. 13, 14, "ieiuni uel qualibet maceracione confecti"; p. 74, l. 10, "spiritus"; p. 86, l. 30, "corporis."

As to the establishment of the words of the text, in passages where there is no other ms. available for comparison, it has not been at times easy to decide what the composer of a collect or its transcriber really meant; one has had to try to enter into the mind of seventh-century writers and into their methods of orthography. As to what should subsequently be inserted in the footnotes by way of explanation or correction of the text, the editor has had the invaluable assistance of two scholars who are versed in the liturgical compositions of that date, viz., Mgr. Giovanni Mercati of the Vatican Library, one of our Vice-Presidents, and our Secretary, the Rev. H. A. Wilson, whose experience has been proved by his editions of the "Gelasianum" and the "Gregorianum." Wherever these two differed from each other, the responsibility for the notes must fall on the editor's shoulders, but a more detailed explanation has in each case been given in the liturgical notes.

How best to deal with all the previous "emendations" of the text was no easy matter. Wherever the latinity has been altered by previous editors to conform to the standard of classical orthography, there is no need to refer to it. Thus the text of Tomasi reproduces that of the manuscript unless it clashes with the seventeenth-century idea of Latin. To quote Tomasi himself at the end of his preface: "Quem admonitum volumus integra nos fide, ut par est, ipsa mm.ss. Exemplaria exhibere, iis tantum sublatis erroribus, nec tamen omnibus, qui fastidium magis facerent, quam fidem: cujusmodi sunt *medillam*, *concide*, *antestes*, etc., qui non tantum scriptoris, quantum linguæ Latinæ vitio, quæ tum communis erat et vulgaris, sed iam Barbarorum commixtione fœdata, sunt adscribendi; reliquos verò barbarismos et solœcismos, maximè qui multifariè restitui possent, de industria retinuimus"; in other words, as Delisle (*op. cit.*, p. 68) says: "Tommasi suivant les usages de son temps n'a pas cru devoir conserver les irrégularités orthographiques d'un ms. mérovingien." Mabillon's corrections were inserted in the text of his edition *sub silentio*; in that of Neale and Forbes they are rightly relegated to the margin.

In the diplomatic footnotes of the present edition, the readings



of all the previous editors (if they are merely suggestions, they are here marked by a note of interrogation) have been inserted as a record of past history and will save the need of referring to their editions. All the various readings hitherto proposed are here recorded in chronological order; when all the editors agree as to the reading, it is shewn by the word *om[nes]*; this usually occurs in such scribal or dialectical errors as "putoque" for "potuque," p. 3, l. 15; "laeti[ti]ae," p. 5, l. 22. As a rule where the signs "Mab., N.F." occur after a variant, that may be taken as the latest and the accepted reading, the present editor being content to accept their joint suggestion; where, however, the variant proposed seems clearly impossible (it may be the fault of the printer), he has ventured to add a note of exclamation.

The new suggestions in the present edition number about 150; of these about 40 are merely tentative readings and are marked with a mark of interrogation; the remaining 110 are more serious attempts to provide a reading which will best correspond with the intention of the composer or of the scribe of the text. These suggested readings must not be taken as representing the *ipsissima verba* of the original text, but as helping to indicate what was in the mind of the original composers, whether the faults of the text as we now have it are due to them or to subsequent copyists.

### 3. HISTORY OF THE MANUSCRIPT.

The manuscript bears no press mark and no indication of any previous possessor. That it once formed part of the Library of Fleury was first stated by Dom Mabillon in his preface to *De liturgia gallicana*, p. sign. i iiii<sup>vo</sup>, etc.: "Unde autem hæc supellex sive Petavio sive Bongarsio provenerit, modo exponendum. Uno verbo dico, fere omnis ex Bibliotheca Floriacensi." This provenance is accepted by Le Brun, *Explication . . . de la Messe*. . . . Paris, 1716-20, vol. iii, diss. 4, art. 2; by P. Aug. Krazer, *De apostolicis . . . liturgiis* etc., p. 61, and by A. de Charmasse in *Bibliothèque de l'École des chartes*, xl (1879), pp. 140, 141. The book, however, does not appear in the ninth-century list of mss. then at Fleury (Bern, ms. 3), unless it is one of the three "missales libri tres" registered under No. 61 of that list, and there is no trace of it in the inventory of that abbey made in the year 1552, Paris B.N., ms. lat. n. a. 137, pp. 9-26 (*Catalogue général des Bibliothèques de France, Départements*, Tom. xii, p. x sq.), but the latter list does not include any strictly liturgical mss.

The earliest known record of it is that parts of it were

transcribed for the *Bibliotheca patrum*, etc., of Paris before 1575, presumably in France; but no hint is there given as to where it was then kept.

Undoubtedly many of the "Reginenses" mss. now in the Vatican Library came from Fleury, and it is quite possible that ours did; but of this we have no proof whatever; Dom Wilmart (*R. B.*, xxix (1912), p. 381) asserts: "C'est une erreur que je sache, de le faire passer ensuite par Fleury." Allowing that the "Gothicum" was once there, its later history is not a difficult one, for the fate of the mss. of that abbey is well known. Mabillon, *loc. cit.*, ascertained from Jacques de Givés, an Orleans lawyer, that when the abbey was sacked by the Calvinists in 1562 the greater part of its liturgical mss. got into the hands of Pierre Daniel of Orleans, the "bailli" of the abbey, who intended to restore them to the abbot *in commendam*, Cardinal de Châtillon. He failed, however, to do so, and at his death in 1604 they were bought by two citizens of Orleans, Jacques Bongars, and Paul Petau, councillor of the Paris parliament, and divided between them.

The fate of those which were purchased by Bongars will be noticed further on; Paul Petau's share passed on his death in 1614 to his son Alexander, and the greater part of them (1500 mss.) were sold by him in 1650 to Isaac Vossius for the Queen of Sweden, who carried some to Stockholm and some to Rome. Though L. Delisle, *Bibliothèque de l'École des chartes*, vol. xxxvii (1876), p. 477, and *Mémoire sur d'anciens sacramentaires*, *cit. sup.*, p. 69, asserts, on the authority of Morinus and Bona, *op. cit.*: "Quem olim fuisse aiunt amplissimi viri Petavii senatoris Parisiensis," that our ms. "vient de la bibliothèque de Petau" and L. Traube, *Vorlesungen*, etc., München, 1909, p. 237, states: "Im 17 Jahrhundert in der Sammlung von A. Petau," it cannot with certainty be identified with any of the four Sacramentaries which belonged to the younger Petau; the loss of the original binding and fly leaves makes it impossible to produce an absolute proof; these Sacramentaries figure as Nos. 143, 627, 632, and 702 (or 706) in his catalogue of A.D. 1640 (ms. Paris B.N., fr. 2624, f. 27<sup>v</sup>), whilst in his last enumeration previous to the sale in 1650 (ms. Paris B.N., fr. 9372, f. 4), they appear as Nos. 540, 625, 626, and 767; our ms. may be 626 of this inventory. The absence of the signatures of Daniel and of the two Petaus is not necessarily a proof that the ms. did not belong to them.<sup>1</sup>

But we are sure that our ms. was in the library of the Queen

<sup>1</sup> Paul Petau apparently marked his mss. with a letter of the alphabet and a number.

of Sweden at Rome, where it was seen by Holstenius, the Vatican librarian, and subsequently by Cardinal Bona, who, in the first edition of his *Rerum liturgicarum libri duo*, Rome, 1671, p. 85, thus describes it: "Dum enim vetustos Codices . . . per-  
quiro, factum est Dei nutu ut duos antiquissimos repperim . . . .  
Unus ex his codicibus extat in Bibliotheca Serenissimæ Suecorum  
Reginæ [here follow the words in the first and second edition, but  
deleted by Bona himself in his copy of the 1671 edition in  
preparation for a revised edition: 'quo diu uti licuit benignitate  
V. Cl. Benedicti Mellini ejus Bibliothecæ præfecti'.] ante annos  
nongentos scriptus, ut periti censent, literis quadratis et majus-  
culis, signatus numero 626, quem olim fuisse aiunt amplissimi  
viri Petavii Senatoris Parisiensis."

Tomasi transcribed the ms. when it was in this library; in his preface he speaks of the liberality which gave him access to it, "cujus benignitate publici juris fieri licuit." Its number in the Queen's Library was 1456.

When Vossius, her librarian, went through her mss. in 1656, he inserted in some of them the letters N.P. (*Non Petavianum*), to shew that the Queen had got the ms. from elsewhere. The absence of these letters in our ms. is a slight indication that it came from the Petau collection.

After the Queen's death in 1689, her manuscripts were sold by her heirs to Pope Alexander VIII. (Ottoboni), and the majority of them were passed on by him in 1690 to the Vatican Library as *Biblioteca Alessandrina*. We know, however, from Scheelstrate, one of the Vatican librarians at that time, that some of them were distributed elsewhere; that whilst 2111 came into the library, 72 were given to the Vatican Archivio, and 100 were given to his nephew Cardinal Pietro Ottoboni for the private library of the family; cf. Leon Dorez, *Revue des bibliothèques*, Vol. ii (1892), p. 136. If we are to believe Le Brun, *Explication . . . . de la Messe*, Paris, 1716-20; vol. iii, diss. 4, art. 2, p. 234, who says that the "Missale Gothicum" "est à présent dans la bibliothèque du cardinal Ottoboni," our ms. was included in the third class; but he gives no press mark, and the manuscript does not appear in the list of those that were left by Alexander VIII. to his family. Le Brun had apparently seen it there, for he refers to the fact that "une ancienne main inconnue, mais beaucoup plus récente que le ms., l'avoit intitulé 'missale gothicum'"; it is, however, quite possible that this is merely the French translation of Cardinal Bona's statement, cited above.

It was not until the papacy of Benedict XIV. that these 100 mss. were purchased and transferred to the Vatican library, where our ms. is now known as Vatic. Reg. lat. 317.



It would be interesting to be able to justify the statement in Mabillon's preface, *op. cit.* p. sign. 5<sup>vo</sup>: "Hinc conjicere licet, tria hæc Missalia ['Gothicum,' 'Francorum,' 'Gallicanum vetus'] ex Floriacensis Bibliothecæ distractione Romam tandem appulisse, atque duplici via istuc commigrasse cum aliis ejusdem Bibliothecæ libris," which is still further magnified into "toute la bibliothèque de saint Benoît (Fleury) a été incorporée dans celle du Vatican" in *Voyage littéraire de deux religieux bénédictins*, Paris, 1717, p. 66, and into the more recent assertion of Septier, *Manuscripts de la Bibliothèque d'Orléans*, Orléans, 1820, p. 14: "La bibliothèque du Vatican par ce moyen réunit la presque-totalité des mss. de Fleury sur Loire, que Jacques Bongars et Paul Petau s'étoient partagés à la mort de Pierre Daniel."

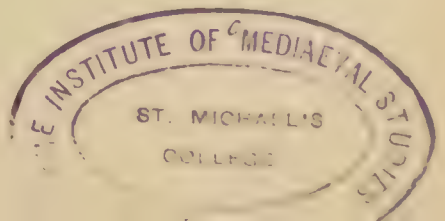
Unfortunately, however, Mabillon was misinformed as to the fate of Bongars' share of the Fleury mss., which led him to say that they were taken by Bongars to Strassburg, where he usually resided, that after his death in 1612 they were purchased by Frederick V., the Elector Palatine, on the advice of his librarian, John Gruter, and that after the sack of Heidelberg in 1622 they were among the mss. ("sum de præda" is the word in the bookplate of the most valuable ones) sent by Maximilian I. to Rome in 1623 as a present to Gregory XV. (As a matter of fact, Bongars' mss. did get to Heidelberg, but not the Castle.)

Mabillon's account has been accepted by the editors of *Gallia Christiana*, Krazer, Champollion, Silvestre and others; later investigations have, however, failed to find any confirmation of it: "Es ist ein wiederholte aber durchaus unbegründete Behauptung deren Erfinder Mabillon ist" (Hermann Hagen, *Zur Geschichte der philologie, etc.*, Berlin, 1879, p. 59); "il n'y a pourtant rien de moins exact" (A. Paulin Paris, *Les Manuscrits françois de la Bibliothèque du Roi*, Paris, vol. iv (1841), p. 53). The whole of Bongars' mss. passed into the hands of Jacques Gravisset, son of Bongars' friend, René Gravisset; they were kept at Heidelberg in the house of Lingelsheim until he could use them, and were by him left in 1632 to the city of Berne, where they still remain; cf. Hermannus Hagen, *Catalogus codicum Bernensium (Bibliotheca Bongarsiana)*, Bernae, 1875.

The following table will shew the ascertained provenance of the six ancient Sacramentaries now in the Vatican library with, if known, their respective press-marks:—<sup>1</sup>

<sup>1</sup> Thanks are due to Mgr. S. Legrelle of the Vatican library for much of this information.

MISSALE GOTHICUM.





	<i>A. Petau</i> (A.D. 1650).	<i>Queen of</i> <i>Sweden</i> (1650-1689).	<i>Vatican.</i>
1. "Gothicum," "Petau," Bona <sup>1</sup> ...	? 626	1456	Reg. 317
2. "Francorum," "Petau," Morinus <sup>2</sup> ...	? 540	? 1457	Reg. 257
3. "Gelasianum," "Petau," Morinus ...	? 625	1455	Reg. 316
4. "Gregorianum R." in ? Paris, 1630-66	"non Petavi- anum" Vossius	1454	Reg. 337
5. "Gregorianum O." in ? Paris, saec. xvj	? 767	1275	Ott. (2, 327) 313
6. "Gallicanum Vetus," Heidelberg <sup>3</sup> ...	—	—	Pal. 493

In other words, none of these six mss. can be *proved* to have come from Fleury; No. 6 certainly did not. Three or four may have belonged to the elder Petau.

#### 4. DESCRIPTION OF THE MANUSCRIPT.

The material of the manuscript is a very fine thin vellum of a colour more yellow than usual; it is remarkably free from imperfections with the two exceptions of ff. 26 and 30, the holes in which were not considered too large to make the sheets unserviceable when they were delivered to the scribes. It is due to the fineness of the vellum that in several places it is cracked or cut in horizontal lines; some of the sheets were in this state when they were written on, for the scribes have deliberately avoided writing on these cracks. A few of the leaves are worn and darkened by age and use, especially the first and the last, some words in the latter not being now decipherable. The first four gatherings and one or more gatherings at the end of the volume have been missing for a very long time, certainly for four centuries,

<sup>1</sup> Bona, p. 85: "quem olim fuisse aiunt amplissimi viri Petavii Senatoris Parisiensis."

<sup>2</sup> J. Morinus, *De Penitentia, etc.*, Paris, 1651, *Codicum descriptio*, p. 52: "Dominus Petavius Senator Parisiensis, qui perhumanè illum nobis dedit utendum"; similarly *De sacris ecclesiae ordinationibus*, Paris, 1655, pp. 261, 267. It is unfortunate that neither Bona nor Morinus gives the Christian name of Petau; both father and son were senators in the Paris Parliament. But as Morinus was born in 1591, it is improbable that he saw the ms. in the library of the elder Petau; Bona, who was born in 1609, certainly did not. We must therefore conclude that they refer to Alexander Petau, though he is not known to have added considerably to his father's collection.

<sup>3</sup> Traube, in Dr. Burn's *Facsimiles of the Creeds*, H.B.S. xxxvi (1909), p. 31, suggests that the "Gallicanum vetus" got from Burgundy to Lorsch in the ninth century by way of one of the cloisters that had relations with Germany.

and the condition of the last page suggests that even before then the ms. had no cover.

The rest of the ms. is in a splendid state of preservation : practically the whole of the text is legible, although here and there it has required much patience and the help of the bright Italian sun to decipher what even the first editor failed to read. Unfortunately in the pontificate of Pius IX. the ms. underwent "restoration"; its original binding was thrown away and most of the leaves, in the mistaken hope that they would thus be better preserved, were covered with a very thin transparent tracing paper, which has had the effect of dulling the clearness of the illuminations and of making the text much more difficult to read ; in some places it has made it impossible to see whether some of the marks of punctuation are due to the original scribe or were added by a later corrector. Attempts have recently been made to remedy this defect by removing the transparent paper, but the process occasionally entailed the removal with it of part of the ink of the text ; hence after sixty-three leaves had been thus treated, the work has been stopped until some chemical agent has been discovered which will fix the ink.

The ms., unlike the "Gregorian" Sacramentary, ms. Vatic. Regin. lat. 337, shews many signs of use ; candle wax still remains attached to some of its pages.

For the purpose of photographing the ms., and in order to allow an examination of the whole extent of the leaves, the ms. was at my request some ten years ago loosed from its comparatively valueless binding of black cloth of the time of Pius IX. and its sheets are now carefully preserved unbound in four separate covers.

The vellum sheets are arranged hair side next to hair side, flesh side next to flesh side ; the outside leaves of each quire being hair side.

The size of the leaves as unbound is from 253 to 261 mm. (10 inches) in height, and from 168 to 176 mm. ( $6\frac{3}{4}$  inches) in width : the measurements given by Delisle, *Mémoires sur d'anciens sacramentaires*, Paris, 1886, p. 69, viz.,  $257 \times 168$  mm., were taken when the ms. was very closely bound ; those given by Erhler-Liebaert, *Specimina codicum Latinorum Vaticanorum*, pl. 18 ( $261 \times 172$  mm.), followed by Zimmermann, probably represent the utmost size.

The collation of the ms. may be represented thus :  $\wedge$  v-viii<sup>s</sup> (f. 32), ix<sup>r</sup> (f. 39), x-xiv<sup>s</sup> (f. 79), xv<sup>s+1</sup> (f. 88),  $\wedge$  xvi-xviii<sup>s</sup> (f. 112) xix<sup>r</sup> (f. 119), xx-xxix<sup>s</sup> (f. 198), xxx<sup>s+1</sup> (f. 207),  $\wedge$  xxxi-xxxvii (f. 261)  $\wedge$ .

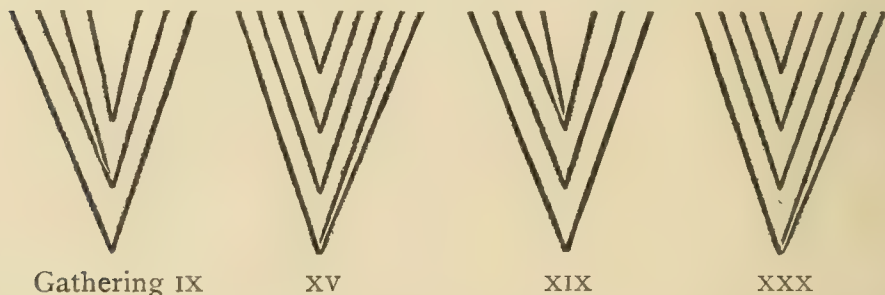
There are now 264 leaves, three of which, viz., those following ff. 155, 208 and 240 were not numbered, as they escaped the

notice of the seventeenth-century foliator; they are here referred to as ff. 155\*, 208\*, 240\*; Delisle's number 262 neglects ff. 155\* and 240\*.

The sheets of vellum were given out to the scribes in gatherings usually of eight leaves, *i.e.*, four folded sheets; in their present state:

- (1) Gathering ix has only seven leaves, its third leaf being attached to the second of the original six leaves;
- (2) Gathering xv has now nine; an additional leaf having been attached to the eighth;
- (3) Gathering xix has now seven leaves; its third having been prefixed to the original third leaf;
- (4) Gathering xxx has nine, an additional leaf having been gummed to the eighth and before it, in order that a *missa* might end with the gathering.

These four gatherings may be represented thus:—



The added leaf, f. 136, at the beginning of gathering xxii, replaces the original one.

The sheets were prepared for the scribes by means of marginal prickings and lines.

The prickings were made in the usual manner, the double sheet being folded and the prickings punched in a vertical direction down the outer side of the leaf; hence the indentations on the first leaf of a gathering appear on the eighth, those on the second appear on the seventh, etc.; the evidence for this can be seen on ff. 152, 158, the first and last leaf of a gathering; these two leaves only have a double line of prickings. They were apparently made by different instruments, compass, or perforated board; at any rate they present at places a very different appearance; from f. 1 to f. 119, they are round holes; from f. 126 to f. 245 the dents are diagonal; on other leaves they are more horizontal, whilst in the gatherings xxvi, xxvii, xxx, xxxvi, and xxxvii, which were prepared for the last scribe, they very seldom appear and the scribe, even when he wrote on such prepared sheets, disregarded them altogether.



These prickings formed the guide for the two sets of dry lines which were ruled with a hard point on one (the hair) side of the leaf, viz., the vertical bounding lines and the horizontal guiding ones. The former, as a rule, do not go above or below the space intended for the script; only occasionally, especially on the first leaf of a gathering, do they extend the whole length of the page. As far as f. 119*b*, two only of such bounding lines were traced to mark where the scribes should begin and end, but in the rest of the ms. there are two sets of double bounding lines (on some pages, e.g., f. 118, very close to each other), drawn for the use of the scribe, one for the commencement of his text, the other for the limit of his initial letters. These lines leave a margin on either side of from 23 to 33 mm.

The horizontal guiding lines to form the basis of the letters, which reach to but do not touch them, are confined within the bounding lines; their number varies according to the use of the four scribes employed (see p. xxxviii); there is usually a margin at the top of about 3 cm., and at the bottom of 4 or 5 cm.

The gatherings are signed in large Roman numerals at the right-hand corner of the verso of the last page of each quire; a description of these signatures will be given later.

The colours employed will be found described in the second volume.

## 5. THE FOUR SCRIBES OF THE MANUSCRIPT.

In the production of the manuscript four scribes were employed; for convenience' sake they may be distinguished as A, B, C, and D.

The first portion of the manuscript, as it now stands, was written by A, whose work very probably included also the four gatherings which have been lost at the beginning of the book, and extends from fol. 1 to fol. 118*b*, save that on fol. 88, which is an inserted leaf, the hand of D has supplied the last portion of the *Missa in natale Agnes uirginis et martyris*, which A had left unfinished at the end of gathering xv.

B begins his work on fol. 119 (the last leaf of gathering xix), and the greater part of the contents of gatherings xx-xxiii (ff. 120-149) are by his hand.<sup>1</sup> But at several points in these gatherings the work has been taken up by another scribe, C,

<sup>1</sup> Fol. 136 is an added leaf (substituted for the original first leaf of gathering xxii), differing in size and texture from the other leaves. Its *recto* is blank; on the *verso* another hand (E) has written, in Merovingian script, an *Horacio post sanctus in quadragesima*, p. 57, ll. 1-11; this leaf was attached to the beginning of gathering xxii to take the place of its original first leaf.



who appears to have shared B's task, but seldom writes more than a few lines consecutively. The same conjunction of scribes appears again from fol. 208 to fol. 244; but here the major part of the work has been done by C, and B's hand appears only intermittently.<sup>1</sup>

The distinction of these two hands has not been noticed in earlier accounts of the manuscript. Thus Mr. Edmund Bishop (*Book of Cerne*, p. 256, note 2) and E. Heinrich Zimmermann (*Vorkarolingische Miniaturen*, Berlin, 1916, p. 48) state that three scribes only were engaged in the production of the book. But the two hands seem to be clearly distinguishable. The S of C is more square, his R more round, and his P more angular than the same letters of B, and the second member of his N starts from much lower on the first member; the right-hand member of his B and R always touches the vertical line; his A never descends to the level of the guiding line, while B's invariably does so; the general *ductus* of C slopes more to the left than that of B, and his ink is browner than B's; the sign of abbreviation above C's words is rectangular, while the corresponding sign used by B is always rounded.

The remainder of the ms. is by the fourth scribe, D, whose script is more regular and graceful than that of any of the other three, and is easily distinguished from them. He has also acted as the corrector of their work, supplying omissions and rectifying errors.

All four scribes probably copied from the same exemplar. They agree with one another in their observance of the rules laid down by classical writers for the division of words: each line always ends with a completed syllable. They agree also in discarding as a rule the use of marks of punctuation, and in marking by spaces the periods or divisions of the collects, and the pauses. Within the divisions the spacing is irregular, and words are often run together. They differ from one another in several points:—

- (1) In the ruling of the pages. The gatherings ruled for A have generally 14, rarely 12 or 13 lines to a page; those ruled for B and C generally 18, sometimes 17; those ruled for D, 20.
- (2) In the amount of margin which they leave on the page.
- (3) In the size of their letters, and in the relative sizes of their large capitals and ordinary uncials.

<sup>1</sup> Fol. 209, perhaps originally intended to contain the title of the Mass of SS. Peter and Paul (omitted by B and supplied by D at the top of the *verso* of the leaf), has been filled up by a later hand (F) with a *Benedictio populi*.

- (4) In their use of capitals.
- (5) In their method of abbreviating words.
- (6) In giving or not giving a separate line to the titles of collects.
- (7) In the colours which they employ for the titles of feasts and for the first words of masses.

Accents are not used by any of the four scribes, save possibly in four instances. Of these, three occur in the portion written by A; the fourth is in a page written entirely by B.

## 6. THE UNCIAL SCRIPT.

The greater part of the ms. is written in regular, well-formed uncial letters, not as spontaneous and natural as those of the sixth or beginning of the seventh century: they shew signs of artificiality and imitation, but for their date they are clearer and finer than might have been expected.

Prof. V. Federici, in *Archivio della R. Società Romana di Storia patria*, Vol. XXVII (1904), p. 229, argues that the forms of the uncial letters A, E, O, S are so little spontaneous and so irregular in their *ductus* that they must be the product of an unpolished imitative school and much more recent than the date usually ascribed to the ms. He has apparently found no one to follow him in this view; it is easier to ascribe "imitation" than to prove it, and his rule would alter the date of many mss. which apparently must be of the seventh century. Of the four mss. in the Vatican Library which he classes together, the *Gothicum* is undoubtedly the oldest. The alphabet of the four scribes of our ms. varies considerably; that of the latest of them was probably in his view.

The only suprascript letter used is *u*, in nearly every case at the end of a line; B and C have fewer scruples than A and D as to encroaching on the margin. Though they run letters together, they never write one above the line.

Letters of a smaller size than usual, but of the same shape, are employed occasionally to save space either at the end of a line or under the line; they are also found inside larger letters in the titles or first lines of prayers and very frequently inside the large initial letters.

Unusually tall letters employed are:—

I, in D *passim*, but (*pace* Dr. E. A. Loew, *Studia palaeographica*, Sitzungsberichte der Phil.-Hist. Klasse, München, 1909–10, p. 30), never in A, B, or C;

S (the cursive *f*) occasionally;

T (with short cross bar), *passim* in D, to save space at the end of a line.

The following uncial letters are conjoint at or near the end of a line:—A and U; N is joined to a following E, S or T; T is joined to a following E or R; U to a following N, NT, R, S or T.

The diphthong AE always has the two letters written separately, except in B, f. 138*b*, l. 6, "scæ" (=sancte), p. 58, l. 15; f. 139*b*, l. 14, "præsignari," p. 59, l. 8; in D, "præciosas," p. 71, l. 10, but in the two last instances the E has been added by a corrector. In other words, Æ occurs once only, by error for E, in the original script of the ms.; this is what one would have expected, for it was not until the eighth century that this conjoining of A and E, O and E began to be employed.

How far can palæography help us to ascertain the provenance of a manuscript which contains no internal local allusions? It certainly will help as to its date and, to a certain extent, as to its country; *e.g.*, the typical Durham script of the eighth century extended to its daughter houses; the so-called Laon and Corbie scripts have fairly distinct marks by which they can be recognized, though how far each school extended its limits can only be known when all its manuscripts have been classified. Again, apart from the text, the various methods of abbreviating words and the symbols employed are beginning to get localized.

But from the text alone it is at times exceedingly difficult to judge provenance, especially in the case of liturgical mss., which were frequently copied line for line, and even letter for letter, from an exemplar which may have been written two hundred years before and may have journeyed hundreds of miles from its original *scriptorium*. In mss. of uncial writing the difficulty is very great; by the seventh and eighth centuries the uncial hand was no longer a natural, it had become an imitative, one. This is specially the case with the *Gothicum*; its four copyists used a script which they would not have employed ordinarily and which they would probably not have used on non-liturgical mss. It is only when we detect the appearance of their natural hand in the margin or at the end of a prayer, to save space, etc., that we get a clearer clue; this will be seen when the discussion of the minuscule and cursive script is undertaken; hence the few examples of the natural, the native script, in the ms. are of prime importance as helps towards the discovery of its provenance.

But should the alphabet employed fail to discover the *scriptorium* of the ms., we can fall back on its ornamentation, whether in the colours employed, the designs of the initial letters, the use of a different style of letter, capital or rustic or larger uncial, for the headings or first lines of chapters and, in a liturgical ms., for the titles of feasts, of the various collects, etc. The results of



such an investigation of our ms. can only be lightly touched on here, but will be treated in detail in a later volume.

## 7. THE MINUSCULE SCRIPT.

This script is of that type which is now, for want of a better title, called the "ancient" or "pre-Corbie"; in other words, it is the oldest known minuscule which preceded the well-known Corbie type with its *a*, *ab*, and *l* divisions; whether it started at Corbie, or originated in the mother house of Luxeuil, we have not at present conclusive evidence; the investigation of it was undertaken, but, alas! unfinished, by the late Dr. Liebaert, and it is hoped that some future work by Professor W. M. Lindsay will elucidate it further.

At any rate, the script is decisive against any Spanish or Aquitanian *scriptorium*, quite irrespective of the amount of Spanish influence which may be found in the contents of the ms.

This minuscule script (called by Ehrensberger "Anglo-Saxon letters") is employed only for the endings of a few collects, for one *Oratio* and in one scribbling.

The scribes A and D use it for the end of a few collects in preference to the usual uncial in order to save an additional line on the page. The minuscule of D is larger and not quite so characteristic as that of A, but it is of the same calligraphic style to which Traube first gave the name of Luxeuil type, which half a century afterwards developed into the usual Corbie script. In both A and D we find the elongated stems of *d*, *h*, *l* (that of *h* bending back), the *d* written like *il* and frequently with the perpendicular stroke continued below the guiding line, the open *a* like *cc*, the *c* and *e* raised above the line and with broken backs, the long and high-shouldered *r*, the *o* pear-shaped or with its upper ends crossing each other.

The minuscule script of D can be seen in plate V of the present volume and in plate 47*a* of Zimmermann's *Vorkarolingische Miniaturen*; most of the letters appear in the facsimile of the Luxeuil Lectionary, ms. Paris B.N. lat. 9427, of about the same date as the *Gothicum*, in Sir Edward Maunde Thompson's *Introduction to Greek and Latin Palæography*, London, 1912, p. 356, and in Zimmermann, *op. cit.*, pl. 51-54, 55*a*, *b*, *c*, 57*a*.

It ought to be borne in mind, should we be tempted to assign the ms. to a Swiss *scriptorium*, that neither the minuscule of A nor of D bears any resemblance to that of eighth-century minuscule mss. written at St. Gall.

Special attention must be called to an exactly similar use of minuscule script by the original scribes of fragments I and II of

*Gall. vet.* (ms. Vatic. Palat. lat. 493) at the conclusion of collects on :

Frag. I, f. 10*b*, "per dominum,"

f. 11*b*, "per dominum nostrum iesum christum filium tuum,"

Frag. II, f. 12, "pater noster" and "per dominum nos [trum,]"

f. 13, "per dominum nostrum iesum,"

f. 14, "per dominum nostrum iesum christum filium."

The letters here are most remarkably similar to those in our ms., though the *p* is more broadened out and the long stroke of *f* in *fi* is looped.

A later hand has added in minuscule Merovingian script part of the end of three of the prayers written by D, viz., f. 150*b*, l. 8 ; p. 66, l. 4 ; f. 261, l. 5 ; p. 140, l. 24, respectively the first three and the second and third letters of *Salvator* and f. 255, l. 7 ; p. 135, l. 29, *quod ipse praestare*.

There are also scribblings in cursive script on f. 12, foot of the page, p. 6, l. 35 and f. 31*b*, p. 14, l. 36.

For the difficulty connected with the Merovingian scribbling at the foot of f. 31*b*, p. 14, l. 36, see the Liturgical Notes on No. 46.

The prayer inserted by E on f. 136*b*, p. 57, ll. 1-11, is entirely in cursive and is reproduced in plate VI ; the script resembles that employed in charters of c. A.D. 700 ; cf. Ph. Lauer et Ch. Samaran, *Les diplômes originaux des Mérovingiens*, Paris, 1908, plates 21 (A.D. 692), 25 (A.D. 695), 30 (A.D. 709) and the diploma of Childebert II., in F. Steffens, *Lateinische Paläographie*, ed. 1907, pl. 26.

## 8. TIRONIAN NOTATION.

Tironian notation is used once only in the margin of A's pages, viz. on f. 75*b*, p. 30, n. 4 ; in those of D by one hand at the end of three consecutive collects, viz. ff. 252, 252*b*, 253, pp. 133, 31-33, 134, 4-6, 15, 16. Later hands added the concluding words of collects on f. 174*b*, p. 83, n. 4 ; f. 254, p. 134, 38, and other liturgical expressions on f. 257, p. 137, n. 2 ; f. 257*b*, p. 138, n. 1 ; f. 259*b*, p. 139, n. 2 and f. 260, p. 140, n. 1.

The interpretation of some of these passages is not easy. M. Émile Chatelain, *Introduction à la lecture des notes tironiennes*, Paris, 1900, p. 143, cites some of them as instructive examples of the difficulties caused by the employment of such notation by ignorant scribes, and in a letter dated April 13, 1914, he writes to me : "Il reste, malheureusement, des passages douteux. Avant la renaissance carolingienne on se permettait beaucoup de fantaisies dans l'emploi des notes tironiennes." He has, with his colleague, M. Paul Legendre, favoured me with his reading of

all the passages in this notation in the ms., and I have also had the valuable assistance of Dom J. Christophe Gauthey, Abbot of St. Mary Magdalene, Marseilles, now at Chiari, Brescia, who had himself consulted M. Legendre on them. Shortly before this work went to the press Professor L. Schiaparelli of Florence spent much time for me in working out the interpretation of the more difficult passages. Without the kind assistance of these masters of the subject, part of the notation would have remained a dead letter.

In places where the interpretations differed, liturgical tradition has had to weigh in the balance, especially in the last two instances. I felt that my reading as given on p. 139, n. 2, and p. 140, n. 1, must have been what the scribe meant to write, though he expressed himself inaccurately.

The passages which have given most trouble are:—

- (1) f. 174<sup>b</sup>, p. 83, n. 4, written in large rough letters by a scribe whose hand does not appear elsewhere, apparently in the syllabic system of this notation. M. Chatelain reads it *E* or *En-me-re-tor*, with the last sign badly formed. The first sign may, however, stand for some word beginning with *c*, and the whole was evidently intended for the words “cui mereto,” which occur in the ms. at the end of a *Contestatio*.
- (2) f. 254, p. 134, ll. 38, 39. The first sign is undoubtedly for “quem”; for the second, which begins with *m*, M. Chatelain suggests *m . . . riis* or *m . . . rit*, possibly “merueris” or “monueris.” Dom Gauthey thinks that, as the end of the sign is cut off, we may read “maiestatem,” a word which finds its natural place at the end of an *Inmolatio*.
- (3) ff. 257<sup>b</sup>, 260, pp. 138, n. 1, 140, n. 1. These two additions resemble each other, and probably represent the same liturgical formula in two different forms. The words which are clear are “Pax,” “domini nostri iesu christi et omnium sanctorum sit semper uobiscum.” In the first instance the words “nostri iesu,” “et omnium sanctorum,” “uobiscum” are either cut off by the bookbinder or omitted by the scribe. The difficult signs are those for :
  - (a) “fidis”; alternative suggestions proffered were: “festis,” “festiuitatis,” “felicitas” (the word may be preceded by “et”), but the two symbols employed are exactly those used in the Madrid *Notae* for the two syllables *fi* and *dis*.
  - (b) “karitas”; all the authorities consulted suggested



"karoli," the sign being almost identical with that used in the *Commentarii tironiani* for that word. It must be owned that some reference to Charles Martel near a collect for Christian peace would be very interesting, but the liturgical parallels (see note in vol. ii) seem to leave little doubt that "karitas" was intended, though scarcely written; the same symbol I have found for "karitas" in G. Schmitz, *Commentarii notarum tironianarum*, Lipsiae, 1893, Tav. 57, n. 56.

## 9. MARKS OF ABBREVIATION.

The extent and the form of the abbreviations used by the scribes of a manuscript must be taken into account, for they frequently give a clue as to its date and *scriptorium*. The copyists of our ms., being a calligraphic one, make a very sparing use of abbreviations, except in the usual *Nomina sacra*; as a rule they write each word in full, but at or near the end of a line they endeavour to spare space and, in words of frequent occurrence and of well-known meaning to such as used the Sacramentary, especially at the end of collects, etc., they employ what Professor W. M. Lindsay calls "capricious curtailments of words"; as an example of such he cites, in addition to some from our ms., Munich, clm. 4542, f. 185: "Qui ui[uis] et r[egnas] cum pa[tre];" Munich, clm. 6330, f. 6<sup>v</sup>: "qui ui[uis] et reg[nas] in s[aecula]"; Turin ms. D.V. 3, f. 43: "qui ui[uis] et reg[nas]."

The mark which denotes abbreviation, whether by "suspension," *i.e.* the suppressing of the ending of a word, or by "contraction," *i.e.* the omission of letters in the middle of a word, is a short horizontal stroke over the syllable affected; the shape of this stroke varies according to the individual custom of each scribe; there was evidently no invariable rule for this in the *scriptorium* where the ms. was written. As a rule this stroke is finished off at each end by a slight curve or hook which is either waved or angular, *i.e.* with a short diagonal line ascending to the right at the beginning and descending to the left at the end.

The four copyists have each their own particular way of writing this sign: A uses both a horizontal stroke and a wavy one; B, the rounded form; the ends of C's are markedly angular; D very seldom uses the sign; when he does it is frequently after, not above, the letter, but in his minuscule script, *e.g.* on f. 172, l. 10, he employs a somewhat curved diagonal line. The miniaturist who inserted the coloured letters and coloured initials in the pages written by B and C uses for this purpose either a wavy line or a sign which is not found elsewhere in the ms., *viz.* a horizontal line with a reversed

round bracket at each end ; this sign is one of those used by the copyist of the main portion of *Gallicanum vetus*.

This sign, when applied to the *Nomina sacra*, occurs in any position in the line, but for other abbreviations it is found with very few exceptions only at the end of a line, where it is applied to the end of a word or of a syllable when the word is carried on into the next line ; occasionally it is placed not immediately above but after the last letter, in order to fill up the line, e.g. "peccatorum," f. 135*b*, "principem" and "caliginem," f. 151*b*, and the end of lines 6, 17 and 18 of f. 258, a practice which is derived from the original use of this symbol ; cf. L. Schiaparelli, *Note paleografiche*, Firenze, 1915, p. 272.

According to Professor W. M. Lindsay, *An Introduction to Latin textual emendation*, London, 1896, p. 90, n. 1, the earliest sign for an abbreviation was a horizontal stroke ; to represent an omitted *m* this stroke was finished off as described above ; an omitted *m*, according to him, was shewn in any part of a line, an omitted *n* only at the end of a line, or, according to his later statement in *Notae Latinae*, Cambridge, 1914, p. 342 : "in ancient majuscule at the end of a line the letter *m* is often expressed by a suprascript stroke, but only when *m* ends a syllable."

According to Traube, *Vorlesungen*, I, p. 139, n. 4, whilst the Spanish represented the omission of *n* by a horizontal stroke, and that of *m* by such a stroke with a dot over it, other scripts (uncial and semi-uncial) had the stroke for *m* and *n*, and also the stroke with a dot under it for *m*.

In our ms. this stroke with the dot over it represents the omission of *n*, but with a dot both above and below it, the omission of *m*. Exceptions to this rule will be found in the second volume.

Dots or commas as signs of abbreviation at the end of a word are only applied to the syllables *-bus* and *-que*.

A diagonal line with a short horizontal one to the left of its head, the "downward cross-stroke symbol" of Professor W. M. Lindsay, *Notae Latinae*, p. 361, stands in the ms. for final *-um*, usually after *r*, once for final *ia*.

#### 10. MARKS OF PUNCTUATION.

The only marks of punctuation which have been reproduced in this edition are those which were indisputably inserted in the manuscript by the original scribes ; such marks as were added by later correctors are scattered so sporadically over the ms. that no good purpose would have been served by their retention here ; all of them are, however, registered in the second volume.

Each of the four copyists had a different system, if system

there were ; but the careful way in which they grouped together and separated from each other the clauses in a collect, etc., practically represents to the eye the necessary pauses in the recitation or recitative. With their method may be compared that of the kindred manuscript, the St. Augustine on papyrus, where each sentence ends either with a full point or a short void space.

Whenever the full point is used, it is usually but by no means invariably a middle one ; *i.e.* it is placed in the middle of the space occupied by the letters ; in the printed text it appears in its usual modern position at the bottom of that space ; from its very irregular use, however, it is clear that the scribes had no intention of representing the *distinctiones* of Latin grammarians. Whenever it is found in the ms. it is invariably of the same colour, black or red, as the word which it follows.

There are no colons or semicolons, no accents, no marks of interrogation, no hyphens at the end of lines and no special signs for quotations.

The marks of punctuation inserted by later correctors are more numerous and more varied. It must be admitted that it is not easy at times to decide whether a sign is by the original or by a later hand, especially where the thin paper covering does not allow a clear view as to the colour of the ink. In the second volume will be found a register of all the later marks of punctuation.

The irregular punctuation affected by scribes E and F is reproduced in the printed text.

## II. CORRECTIONS AND ADDITIONS.

Very few alterations were made in the text of the ms. by the original scribes and there are very few erasures ; a few words or letters have been inserted by them or by some later corrector above the line or in the margin ; at times it is impossible to say whether they are by the first hand or not. All such corrections are recorded in the footnotes to the text and in the second volume, where they are divided according to the scribes, A, B, C or D, and also subdivided according as the correction is marked by a deleting dot or dots in the text and in the correction.

*Early additions* have been made in fourteen places, two of which are in Merovingian script ; in addition, in five places the words "usque" or "usque hic" have been inserted by a later copyist.

Insertions were made in the sixteenth and seventeenth centuries to draw attention to the theological expressions in the manuscript, and crosses added above the text.

All these later insertions are registered in the second volume.



## 12. DATE.

Internal evidence, provided by the inclusion of a *Missa* of St. Leodegarius, points to A.D. 678, the year of his martyrdom, or A.D. 681, that of the translation of his body, as the earliest possible date at which the manuscript could have been written, and the expression in No. 429: "unde post multae reliquiae floruerunt in galleis" requires the lapse of a certain time after his death. We know, however, that the cult of this saint commenced very shortly after his death; hence the end of the seventh century, though the earliest possible date of the manuscript, is possible. It is ascribed to the seventh century in *Paléographie musicale*, vol. v, p. 47, and by Dom G. Morin in *R.B.*, vol. xxxi (1914), p. 328; Mgr. L. Duchesne, *Origines* etc., p. 152, says, "it cannot be earlier than the final years of the seventh century." This is the verdict of previous critics, e.g. Krazer, *op. cit.*; Adalbert Ebner, *Quellen und Forschungen . . . Missale Romanum im Mittelalter, Iter Italicum*, Freiburg im Breisgau, 1896, and such is the latest published opinion, that of the University of Louvain, *Seminaire historique*, 1912, p. 422.

The manuscript is ascribed to the eighth century by Mabillon, by H. Ehrensberger, *Libri liturgici Bibliothecae Apostolicae Vaticanae manu scripti*, Friburgi Brisgoviae, 1897, by L. Bethmann in Pertz, *Archiv*, etc., xii, 274, by M. Émile Chatelain, *Uncialis scriptura codd. latt.*, Paris, 1901, pars prior, Pl. XLIIIa and by Dom Leclercq, *Dictionnaire d'Archéologie chrétienne et de Liturgie*, vol. i, c. 3210 to the beginning of the eighth century.

None of these assigns any other reason for their dating than the character of the script and the occurrence of the S. Leodegarius Mass.

L. Delisle, *Notice sur vingt mss. du Vatican, Bibliothèque de l'École des chartes*, xxxvii (1876), pp. 477-480, ascribes it to the beginning of the eighth century and not later, as the manuscript has all the characteristics of the Merovingian epoch, and, both taken as a whole and in many details, is very like the Lectionary of Luxeuil, ms. Paris. B.N. lat. 9427; the palæographical grounds for the date of this latter ms. are, however, by no means clear.

A careful examination of the ornamentation has led the latest writer on pre-carolingian miniatures to assign it to c. A.D. 700; cf. E. Heinrich Zimmermann, *Vorkarolingische Miniaturen*, Berlin, 1916, pp. 48, 169.

The only modern critic who is not satisfied with this consensus of opinions is V. Federici, *Miscellanea di Paleografia, Archivio della R. Società Romana di Storia patria*, vol. xxvii, Roma, 1904, p. 229, who, for reasons which have been given on

p. xxxix, considers the script much more recent than the date usually assigned to it.

How late in the eighth century the manuscript could have been copied is a more difficult question. The internal evidence provides at least six passages which may perhaps help us.

But before examining this evidence, a word of necessary caution must be here inserted as to its value. Liturgical works abound in expressions copied from older manuscripts which portray a condition of affairs proper to their ancestors, which had long died out when the copy was made. A reader of the *Leonianum* might be led to infer that when that ms. was written, probably in the seventh century, the Church was surrounded by numerous pagan bodies, whilst the *Gothicum* leads us back to a time of persecution, when Christians were "captivitibus elongati, carceribus detenti, metallis deputati" (p. 70, ll. 17, 18). The careful student must judge by the *latest* historical trace and not be led out of his way by references to past history, copied *verbatim* from the exemplar of the manuscript.

1. Nos. 351, 352, the *Oratio* and *Collectio in sancto Gregorio*, the Station Church in the Rogation Procession, contain the expressions: "intercedente summo antestete nostro et diuinorum capacem Gregorio" and "summi apostolici patris nostri Gregorii." Deferring for the present the consideration as to whether this St. Gregory was any local bishop and taking it for granted that he is Pope Gregory the Great, A.D. 590-604, it may be doubted whether such expressions could well have been composed or written or recited without explanation during the pontificates of Gregory II. or Gregory III., A.D. 715-741.

2. If the Station Church of St. Martin, p. 99, l. 30, was (accepting the hypothesis that our manuscript was written for Autun) the church of St. Martin in that city, we know that it was destroyed in A.D. 731, and the ms. must have been copied before that date.

3. Inferences drawn from references in collects to the temporal rulers of a country are often misleading, as such expressions are frequently retained long after they were historically true; as an instance of this Le Brun, *op. cit.*, vol. iii, diss. iv, art. ii, p. 236, on account of the prayer "pro Christianis regibus," ascribed the *Missale Francorum* to A.D. 768-777, the date of the joint reign of Charlemagne and Carloman; but unfortunately the word "regibus" in the ms. is added by some reviser over the words "imperatoribus nostris," a relic of the Eastern empire. In this connexion the note in the edition of Neale and Forbes, p. 186, should be studied; according to this, *Gal. vet.* was used in a country governed by several Christian kings who were at war with heathen adversaries, whilst in the *Gothicum* the kings



are opposed to the Church. The latter statement is not quite accurate, for it speaks of "terrores imminentes," p. 99, l. 33; it describes a state of affairs where the wars of kings and consequent troublous times are described as hindering the prosperity and peace of the country; it prays for "temporum quietem, regum pagabilitatem," p. 81, ll. 37, 38; its *Oracio pro pace regum*, No. 246, has "ut nobis populo suo pacem regum tribuere dignetur ut mitigatis eorum mentibus requies nobis congregacionis istius perseveret," and No. 247: "da regum culmini religionis prosperitatem et pacis ut nobis regno tuo caelesti in terris adhuc positis liberius liceat deservire." All these expressions speak of kings in the plural, not of a single king, and once, p. 80, ll. 10, 11, an expression is used: "pro salute regum et exercitu eorum," which, taken strictly, implies one army under two or more kings.

4. Attention has recently been called to the occurrence in the *Gothicum* of a custom then existing of reciting publicly the names of the offerers of the oblations, Nos. 15, 53, 74, 84, 119, 160, 172, 177, 182, 188, etc., etc. This practice was forbidden by Charlemagne in A.D. 789; cf. Edmund Bishop, *Observations on the Liturgy of Narsai*, Texts and Studies, vol. viii, No. 1, Appendix, p. 99.

5. Should either Autun or Narbonne be accepted as the place where the ms. was composed, it must be remembered that both these cities fell into the hands of the Saracens before the end of the first quarter of the eighth century; Autun was taken in 725, Toulouse, Narbonne, and Carcassonne between 720 and 725. The same argument applies to Luxeuil, which was seized in A.D. 731, and was for fifteen years after that date without an abbot.

6. We must also take into consideration the date at which Gallican sacramentaries began to go out of use. By the end of the seventh or commencement of the eighth century the influence of the Roman ("Gelasian") missal was beginning to be very strong in France; cf. Bäumer in *Historisches Jahrbuch* (Görres), xiv, p. 242 sq. By a hundred years after the writing of the "*Gothicum*," Gallican sacramentaries were practically non-existent; in A.D. 830, Hilduinus, writing to the Emperor Louis, speaks of "antiquissimi et nimia pene uetustate consumpti missales libri continentes missae ordinem more gallico" (*P.L.*, cvi, col. 16, 17) and Charles the Bald could only find out what the Gallican liturgy was by asking priests from Toledo to represent it. Our ms., however, was written for the use of a living rite and not as a material for research.

The verdict of palæography points to about 700 as the date of the script; according to Professor W. M. Lindsay the horizontal line as the abbreviation mark for a medial (not a



final) *m* does not appear before the end of the seventh century and is then restricted, with a few exceptions, to *Nomina sacra*. According to M. Émile Chatelain, *Uncialis Scriptura*, the seventh century is indicated by the thin parchment, the shape of the *a* and the good *l* of scribes B and C; on the other hand, the eighth century seems called for by (i) the quire signatures being placed to the right and not the centre of the bottom of the last leaf of each quire<sup>1</sup>; (ii) the bad orthography and specially the substitution of *e* for *i* and vice versa, and (iii) the occurrence of a few semi-uncial letters.

All these points being taken into consideration, the date of the ms. may fairly be ascribed to the end of the seventh or the beginning of the eighth century, and if one were pressed to name any one quarter of a century it would be between A.D. 690 and 715, with a preference to the earlier rather than the later part of that period.

The date of the writing of our ms. and that of the compilation of the archetype from which it was mainly copied are very different matters; if the source of this archetype is Burgundy, the absence of any notice of St. Sigismund († 523) would suggest that the local part was already compiled before that date.

### 13. PROVENANCE.

The ms. is clearly French, not Italian; the use of *ci* for *ti* by the fourth and last scribe for the soft sound of *ti* is quite decisive on this point.

Until lately all modern writers on this subject were unanimous in calling it the Sacramentary of Autun; so M. G. H., *Script. rer. merov.*, v, 255: "Sacramentario ecclesiae Augustodunensis quod Missale Gothicum olim appellabatur"; L. Delisle, *Mémoires de l'Institut national de France. Académie des Inscriptions et Belles Lettres*, xxxii, p. 69; L. Traube, in Dr. A. E. Burn's *Facsimiles of the Creeds*, Henry Bradshaw Society, xxxi, p. 6, "connected with the diocese of Autun"; *Paléographie musicale*, v, 162; Dom G. Morin, *R.B.*, x (1893), p. 438; E. Chatelain, *Introduction à la lecture des notes tironiennes*, Paris, 1900, p. 143; *Seminaire Historique, Louvain*, 1912, p. 422; E. Heinrich Zimmermann, *Vorkarolingische Miniaturen*, Berlin, 1916, p. 50: "der Kodex für die diözese von Autun geschrieben ist."

Traube seems somewhat uncertain as to its provenance; in his *Nomina sacra*, whilst on pp. 232, 233, 235, 256, 261, he speaks of it as the Autun sacramentary, on p. 152 as the so-called Autun sacramentary, he also refers to it on p. 189 as the

<sup>1</sup> It may be permitted to doubt the universal application of this canon of M. Chatelain.

so-called Merovingian sacramentary, and on p. 255 as a South-French sacramentary.

Dom Morin's latest words, *R.B.* xxix (1912), p. 182, xxxi (1914), p. 327, are very distinct in favour of an Autun provenance, but Dom Wilmart in the earlier volume, whilst on p. 149 he writes : " s'il est vrai que le *Missale Gothicum* a été composé en Bourgogne, ce qui paraît extrêmement probable," admits on p. 381, " c'est une pure conjecture qu'il a été rédigé en Bourgogne et dans le ressort d'Autun."

The Autun provenance was not, however, the verdict of the earliest editors of the manuscript ; both Tomasi and Mabillon considered that it came from Narbonne ; modern writers for palæographical reasons ascribe it to the school of Luxeuil.

Before examining such internal evidence as the ms. can produce, we must remember to keep in mind two facts :

(i) That the ms. and its ancestors, immediate or remote, may have been written at widely different places, and that the ms. before us may have been transcribed in a *scriptorium* far away from the place where it was intended to be used ; such examples of copying mss. for use elsewhere abound in the early middle ages ; hence judgments passed from an examination of the script of the ms. can only point to the place where it was written but are valueless as to its exemplar, unless we are fortunate enough to find traces of the one in the other ;

(ii) Our ms., perhaps more than any other Sacramentary, is the result of accretions ; its composition, the order of its *Sanctorale*, and the place of the individual *missae*, shew that, though it may be a faithful copy of its exemplar, that exemplar is the result of the fusion of three or four different books ; it is really a collection of *libelli* or individual *missae* passed on from church to church ; hence the local references in any one *missa* can only prove the provenance of that particular *missa*, for in another part of the ms. we may find equally strong arguments in favour of a very different provenance.

The existence of such *libelli* seems proved by the fact that, with rare exceptions, the copyist C never writes *ci* for *ti*, except in two masses, those of St. Maurice and St. Leodegarius, which are evidently derived from a separate source which retained this orthographical mark.

The internal evidence as to provenance is afforded by :

- (i) the *Sanctorale* ;
- (ii) the place of the Rogationtide Stations ;
- (iii) the terms applied to kings and bishops ;
- (iv) the orthography and script of the manuscript.

(i) The *Sanctorale* contains, in addition to feasts of universal recognition, such as those of Our Lady and the Apostles :

(a) Roman martyrs : Agnes, Cecilia, Clement, John and Paul, Laurence, Hippolytus, Cornelius (with Cyprian) ;

(b) French local saints : Ferreolus and Ferrucio, Symphorian, Leodegarius, Saturninus, in addition to Martin and Maurice

(c) one Spanish saint, Eulalia.

As none of these local saints ever found acceptance in the early Roman kalendar, we are justified in ascribing the composition of the Sacramentary to some place in the kingdom of Gaul or its neighbourhood. But a more careful examination reveals that the two localities suggested by the *Sanctorale* are the extreme east and the extreme west of Gaul ; Burgundy is the home of SS. Ferreolus and Ferrucio, of St. Symphorian, of St. Maurice and of St. Leodegarius ; the S.W. of France and Spain that of St. Saturninus and St. Eulalia ; St. Martin being universal. Hence we have two localities to choose from ; but, as stated above, they are not necessarily incompatible ; if we allow that the ms. could have been copied in one place but intended for another.

Taking these saints one by one :

(i) St. Symphorian. The *Missa* for his feast, Nos. 414-418, appears in no other Gallican Sacramentary and looks as if it had been originally composed in a place where he either suffered martyrdom or was held in special honour. There runs through the whole of it an intimate connexion between the Saint and the petitioners : "etsi non pari agone certantibus similis fortitudo," p. 115, l. 26 ; "similes (=similis) nos fides martyrio copulet quos tempus passionis in stadio non reliquit," p. 116, ll. 2, 3 ; "in cuius nos sollempnitate confortat uel ratio manifesta rerum," p. 116, ll. 30, 31 ; besides this, there is one expression, which does not occur elsewhere, which seems to refer to him as very closely connected with the place where the *Missa* was composed : "praeciosum peculiaremque nobis beatum Sinfurianum martyrem," p. 116, ll. 20, 21. He was buried in A.D. 179 near the place of his martyrdom at Autun ; an oratory, "memoria," was erected in the fourth century over his tomb two kilometres north of that city and a church was built there by St. Euphronius in A.D. 421 ; his relics were transferred to a new tomb there by St. Leodegarius towards the end of the seventh century.

(ii) SS. Andochius and Benignus, "beatos patres Andochium Benignumque," p. 117, l. 1, were apparently the earliest founders, "patres," of the Christian community at Autun, and a hospice under their patronage was built there by Queen Brunhilde.

(iii) St. Leodegarius. The *Missa* for his feast, Nos. 425-431,



contains details of his persecution which seem to have been written by an eye-witness, and there is a strange use no less than five times of the word "saeculum": "praesentis saeculi," p. 120, l. 24; "per istius saeculi aerumnas," p. 119, l. 18; "in hoc saeculo," p. 120, l. 8; "saeculi huius," p. 120, l. 21, which may possibly have a local as well as a temporal meaning. The words of the *Immolatio*, No. 429, "reminiscentes talem pastorem," p. 120, l. 36, can hardly have been composed by one who did not live at Autun; the Saint is here invoked as a pastor still living in the immediate memory of and among his people. The expression in it: "unde post multae reliquiae floruerunt in galleis (=Galliis)," p. 120, ll. 34, 35, would come naturally from a writer in the diocese of Autun which was not privileged to keep his body after his death. St. Leger, bishop of Autun, after much persecution was put to death at Sus Saint Léger in the diocese of Arras between 678 and 680, most probably in 679; his body was translated in 681 to S. Maxent at Poitiers, where he had previously been abbot, and eventually in 683 buried there. It is true that he was imprisoned at Luxeuil in 675, but the expressions in his *Missa* are more appropriate to his diocese than to his prison.

His life and miracles were recorded within ten years of his death by a monk of the abbey of St. Symphorian at Autun, where a chapel was dedicated in his honour about the same time; cf. Pitra, *Hist. de St. Léger*, etc., Paris, 1846, p. 396: one of his early successors in the see of Autun, Ansbertus, on his death in 696, left all his property to the mother church of St. Nazarius, to the suburban monastery of St. Symphorian in Autun, and to the oratory of St. Leodegarius built under it, which already had "quatuor matriculos qui ad ipsum oratorium domni Leodegarii deserviunt." There are two versions of this will: "ad oratorium sancti Leodegarii qui subtus sanctum Symphorianum constructus esse videtur," so Mabillon, *Annales Ordinis S. Benedicti*, Paris, 1703, I, app. p. 703; *M. G. H. Scriptor. rerum meroving.* V, p. 255; or "qui sub habitu Symphoriani c. e. v.," *Gallia Christiana*, vol. iv (ed. Paris, 1728), Instrum. Aeduen, col. 43. Pardessus, *Diplom.*, II, 237, prefers the former; Pitra, *op. cit.*, p. 396, leaves the question open: "on lui bâtit un oratoire voisin de la basilique de Saint-Symphorien."

(d) The Mass for the Feast of Ss. Ferreolus and Ferrucio, Nos. 363-367, is unique in Gallican *liturgica* and does not contain any clearly local expressions. Their cult was, however, practically restricted to Burgundy and to monastic houses founded from Burgundy. These, brothers by birth and in martyrdom, reputed disciples of St. Irenaeus, were put to death and buried half a league to the north of Besançon. The

occurrence of a *Missa* for their feast supports a Burgundian rather than a strictly Autun origin of our Sacramentary, for the reference to the popular pilgrimage to some spot outside the gates of Autun, cited by Pitra, *op. cit.*, p. 206, as a commemoration of them there for more than fifteen centuries, savours more of the special pleader than of the strict historian.

(e) St. Maurice. His *Missa*, Nos. 419-424, and especially its *Immolatio*, No. 423, is replete with localisms and strange latinity, e.g. "cum tantis," p. 118, l. 20; "et . . . inimici," p. 119, l. 1; "persecucione sonus," p. 118, l. 20; it is here only in the ms. that we come across the typical phrase "dei populus," p. 118, ll. 22, 26, 32, and such variations of the spelling of the name of the place of martyrdom as "acauninsebus," p. 117, l. 29; "acauninsium," p. 111, ll. 1, 10; "agauninsium," p. 119, l. 3. The clause in the *Immolatio*: "Factus est sacer ille agauninsium locus per suffragia martyrum salus praesentium praesidium futurorum" can apparently have been written only near the place where they were specially honoured, St. Moritz (Agaunum) in the Valley of the Rhone, but in the Burgundian kingdom; hence it is no far-fetched inference that we are dealing with the *libellus* of a *Missa* sent out from that place.

(f) There remains only St. Martin, the apostle of the Gauls, whose Mass, Nos. 472-476, curiously sandwiched in between the *Commune sanctorum* and the *Missae dominicales*, witnesses to its having been sent at some time or other as a *libellus* to the place where the exemplar of our Sacramentary was originally drawn up. Its language, however, is similar to that used in other Gallican and Gelasian collects and it contains only one phrase: "patris nostri Martini," p. 128, l. 33, which might be of value as a clue to the provenance of our ms. The superlative phrases applied to him: "summo uiro," p. 100, l. 6; "praedicandi ac uenerabilis sacerdotis," p. 129, ll. 2, 3; "apostolica uirtute," p. 129, l. 37, are general terms which could have been written anywhere in France, where from the earliest times he was regarded as first in honour after the apostles and held in universal esteem, (e.g. in the ancient diocese of Lyons there were ninety parish churches and chapels dedicated in his honour, and in the middle of the nineteenth century over 100 parishes in the diocese of Autun bore his name), and where he was called "patronus" even in churches built in honour of another saint.

The expression "patris nostri" has been, rightly or wrongly, called in as a witness for the Autun provenance of our ms. by French writers of the last century. Thus J. Gabriel Bulliot, *Essai historique sur l'abbaye de Saint-Martin d'Autun*, Autun, 1849, p. 43, argues that as St. Martin consecrated an altar to SS. Peter and Paul in the heathen temple at Autun which



afterwards became the abbey of St. Martin, founded at the end of the sixth century, he is rightly in our "Autun" missal spoken of as "the father of the monks of St. Symphorian." A similar argument appears in a disquisition on the Autun rite, published in the records of the *Congrès archéologique de France*, Caen, 1847, pp. 231-262. It must be remembered, however, that whilst St. Martin of Autun was tenanted by benedictine monks, St. Symphorian was served by canons.

On the inference which may be drawn from one of the Rogation Station churches being dedicated to St. Martin, see p. lvi.

There are, however, some non-French saints to whom special references are made :

1. St. Stephen : "nobis eius peculiare praesidium tribue," p. 8, l. 10 ; "da nobis diem natalis eius honore praecipuo celebrare," p. 8, l. 20. Should these bear witness to some local tradition, there may be a reference either to (i) Autun, where St. Étienne l'Estrier (cf. p. lvi) adjoined the primitive cemetery where the early bishops of Autun were buried (the Vatican or the St. Callisto catacomb of Burgundy), or to (ii) Besançon, whither relics of St. Stephen were carried in the fourth century ; cf. *Catal. codd. hagiog. Bruxell.*, 1886, i, pp. 75, 76.

2. SS. Peter and Paul. It will be noticed that f. 209 was originally left blank ; it is the only page in the ms. which was not occupied by the original script of one of the four scribes. This is so remarkable a fact that one is tempted to divine a reason for it. It is the page before the mass of SS. Peter and Paul ; the title of that mass was not inserted by B, but was subsequently added by D at the top of f. 209*b* on seeing that it lacked its title. Is it not possible, if not probable, that the original intention of B was that he or his miniaturist should fill the whole of f. 209 with the words "Missa sanctorum Petri et Pauli" in large letters and possibly an elaborate surrounding or arcade of some sort, in fact to treat this title in the same way as that for Easter Day on f. 169*b* ? One may hazard the conjecture that the church or monastery for whose use the ms. was written was dedicated to the two chief apostles, and we must be on the look-out to see which of the various claimants for that honour happen to be dedicated to SS. Peter and Paul. The expression "populum tuum cum sanctorum apostolorum tuorum petri et pauli patrocinio supplicantem," p. 106, ll. 22, 23, supports this theory, as does also "apostulum tuum illum . . . patronum," p. 109, ll. 3, 4, if, as seems likely, that *missa* is connected with St. Paul.

(ii) *The Churches of the Rogationtide Stations.* Here we have again to face the question whether the Rubrics in our ms. are not copied *totidem verbis* from an exemplar written for another



place. Here we have in order: *Collectiones in rogationibus per diversa loca sanctorum. In Sancto Petro nunc. In Sancto Paulo. In Sancto Stephano. In Sancto Martino. In Sancto Gregorio*; Nos. 343-352. It will be noticed that the procession did not stop, as in the "Gregorianum" for Roman use on April 25, "*ad sanctum Valentinum*," "*ad Pontem Molbi*," "*ad crucem*" (Gg. Wilson, p. 70), but in a different "locus (not 'ecclesia') sancti, etc."

The language of the Rubrics in *Gal. vet.* is exactly similar, except that there the word "nunc" precedes "in Sancto Petro," the station at St. Paul's is omitted, and there are two additional *orationes* "in quo loco volueris," with the particular Saint's name left blank; a sign that that Sacramentary could be used, and in fact was intended for use, in other places with different station churches. It looks as if both mss. were copied immediately or remotely from one exemplar: "Unde colligere licet, has orationes fuisse communes, non loci alicujus peculiaris, ad quem haec Missalia pertinuerint," Mabillon, *De liturg. gallic.*, p. 376, note *a*.

The localities in our ms. coincide, but with the exception of *St. Paul and St. Gregory*, with the topography of Autun. On this the following works may be consulted:

Edme Thomas († 1660), *Histoire de l'antique cité d'Autun*, Paris, 1846, with map of that city c. A.D. 1660.

J. Gabriel Bulliot, *Essai historique sur l'abbaye de St. Martin d'Autun*, Autun, 1849.

*Bulletin monumental*, Tom. xviii (1852), pp. 365-8.

Anatole de Charmasse, in *Mémoires de la Société Éduenne*, Ap. 11, 1878, taken from the Journal *L'Autunois*.

*Idem*, *Notice sur un sacramentaire ms. de la Bibliothèque du Vatican*, *Mémoires de la Société Éduenne*, 1879, pp. 477-483.

J. B. Pitra, *Histoire de St. Léger, etc.* Paris, 1846.

A. Longnon, *Géographie de la Gaule au VI<sup>e</sup> siècle*, Paris, 1878. *Revue de l'Art chrétien*, 1904, pp. 279-285.

Dom Cabrol, *Dictionnaire d'Archéologie chrétienne et de Liturgie*, sub voce *Autun*.

From these we learn that outside and within 1200 metres of the Porte de St. André at Autun, there were in the eighth and ninth centuries the following buildings:

- (1) The Abbey of St. Symphorian;
- (2) The cemetery ("polyandron") of St. Pierre de l'Estrier, or de l'Estrée, *via strata*; the burial place of the first bishops of Autun, mentioned by St. Gregory of Tours;
- (3) St. Stephen "de l'Estrier";
- (4) St. Martin, an abbey of benedictine monks founded at the end of the sixth century.

If we take it for granted that the monastery of St. Symphorian was the place for which the ms. or its ancestor was written, the churches or oratories of St. Peter, St. Stephen and St. Martin, would naturally be the places where the procession stopped, the starting place, St. Symphorian, naturally not being inserted.

Dom Morin, *R.B.*, xxix (1912), p. 180, is so convinced that he writes, "On sait qu'une des raisons décisives en faveur de l'origine autunoise du *Missale Gothicum* est tirée des églises ou oratoires indiqués comme lieux de stations aux processions des Rogations."

The expression "nunc" in the rubric has been taken to mean that whilst at some earlier date the clergy of St. Symphorian extended their procession into the town, they were now restricted to the churches outside the walls. "Sous l'administration de Saint Léger, les moines de Saint-Symphorien furent ramenés à une clôture sévère. Cette réforme les obligea de faire quelques changements à leur cérémoniel, de restreindre le cercle de leurs sorties, même pour les saintes litanies et d'assigner aux processions des Rogations de nouvelles stations plus rapprochées." Pitra, *op. cit.*, p. 206.

It may, however, very seriously be doubted whether the word "nunc" which appears in two other rubrics of our ms. and in eight places in *Gal. vet.*, used in quite different connexions, is not simply a direction to the copyist of the ms. Cf. vol. ii.

Dom Morin, *R.B.*, xxix (1912), p. 168 *sq.*, has an ingenious theory as to the Autun Rogation stations. The Munich ms. 6430, copied for use at Freising, provides for stations "in S. Petro," "in S. Stephano," "in S. Martino," but for "in S. Gregorio" it substitutes "in S. Maria." The last station he conjectures to be the monastery of S. Mary at Autun which was founded between A.D. 591 and 600 and he conjectures that by the time when our ms. was written the station there had been transferred to a church or oratory of St. Gregory, but that in the Munich ms., written for Freising, which had no church of St. Peter or of St. Martin, the local peculiarities of its French exemplar, older than *Go.*, were reproduced.

Our ignorance of the existence of any oratories of St. Paul and of St. Gregory at Autun is not necessarily fatal to Dom Morin's theory, for traces of them may eventually be found; but it is curious that, so far as can be ascertained, no writer on Autun history or topography has as yet mentioned any such.

We must of course not confuse these Gallican Rogationtide Processions, instituted by Mamertus, bishop of Vienne, c. A.D. 470, and made obligatory on all Gaul by the Council of Orleans in A.D. 511, with the Roman *Litania major* on 25 April. In Dom Morin's account of the *Liturgie et Basiliques de Rome*

*au milieu du vii<sup>ème</sup> siècle*, *R.B.*, xxviii (1911), p. 296, as revealed by the *Comes* of ms. Würzburg th. fol. 62, there is no mention of any Rogation ceremonies : apparently they did not get to Rome until the pontificate of Leo III. (798-811) and then the clergy went on the Monday from Sta. Maria Maggiore to the Lateran, on the Tuesday from Sta. Sabina to S. Paolo and on the Wednesday from Sta. Croce to S. Lorenzo fuori.

In view of the difficulty caused by the apparent absence near St. Symphorian at Autun of any sacred places dedicated either to St. Paul or to St. Gregory, and by the fact that the same station churches are found with certain omissions and variations in two other Gallican liturgical mss., it is well to enquire whether the origin of such stations may not be found elsewhere and whether they may not possibly be derived eventually from Rome.

There were at least three monasteries at the back of the basilica of St. Peter, referred to in the Council held there by Gregory III. in 732, viz. those of SS. John and Paul, St. Stephen and St. Martin ; cf. *Liber pontificalis*, ed. Duchesne, I, 422, l. 30. Mgr. Duchesne (p. 241) thinks that the order in which they are there mentioned may depend on their relative dignity and antiquity, but the plan of St. Peter's by Alforano made in 1591 (Duch., p. 192), where they are marked respectively *b*, *h*, *a*, shews that, starting from the right, they follow their topographical order. These three monasteries are also referred to, though in a different order, in *Liber pontificalis* (ed. Duchesne), I, 484, n. 58 ; II, 22, 23 and (with the exception of St. Stephen's), II, 130, ll. 3-5.

If we follow the itinerary round St. Peter's, we arrive, after the monastery of St. Martin, at a group of buildings, part of which was the Hospital of St. Gregory, mentioned in the *Lib. pontif.*, *op. cit.*, I, p. 520, n. 81, marked *gg* in Alforano's plan, exactly where "in porticu" pilgrims would have to turn to the left to return to the basilica. This was the "xenodochium ubi ex peregrinis ad limina apostolorum confluentibus tredecim ad mensam quotidie per pontificis ministros suscipiuntur" (*op. cit.*, I, 526), in commemoration of St. Gregory's thirteenth angelic guest.

There is a later tradition (*op. cit.*, I, 520, n. 81) that its chapel or part of it adjoining the oratory was called Sancta Maria dei Virgarii. It was very close to this spot that modern archæological research has located the *diaconia* of "S. Maria foris portam beati Petri apostoli in caput portici" with a hospital connected with it. It has been objected that this S. Maria is some distance away from S. Gregorio and that it stood where the obelisk of Nero's circus is now placed in front of St. Peter's ; but, even so, here could well be the last "statio" before the pilgrims returned to their "schola," which was probably slightly to the south of it.



It may at least be permitted to venture the conjecture (i) that some French pilgrim to the Eternal City in the sixth or seventh century, lodging as he would do in the immediate vicinity of St. Peter's, took part in some such itinerary, official or unofficial, round the Basilica and described it on his return home; (ii) that the names of the local Roman martyrs John and Paul easily and naturally got transformed into those of the apostles Peter and Paul; and (iii) that the last *statio* could be truthfully described either as "in S. Gregorio," as in *Go.* ("summo antistite nostro," "summi apostolici patris nostri," p. 110, ll. 17, 24), or as "in S. Maria" as in the Munich ms.

No other Gallican Sacramentary or *Comes* names any other *stationes* for the Rogation processions, nor does it appear necessary that any church should observe any other than its own local circle, but it is possible that in some ancestor of *Go.*, common to it and to *G.V.* and *Clm.* 4130, this reminiscence of Roman topography was in various ways retained.

This is of course pure conjecture, but it should be borne in mind as a rival theory to the prevalent one of an Autun provenance, and it has in its favour the expression, "fundator ecclesiae," p. 98, l. 33, applied to St. Peter, specially appropriate to Rome.

(iii) The terms which are applied to the rulers of the country have already been referred to, p. xlix; they are applicable to all parts of France, but probably more appropriate to the kingdom of Burgundy. The havoc made on the Church in France by civil war, referred to several times in the ms., was practically a permanent event during Merovingian times, when the country was continually divided up among the sons of a deceased king; the period of about A.D. 575, the war between Sigebert and Chilperic, is characterized by St. Gregory of Tours as a more violent church persecution than that of Diocletian, and the prayer for "requies nobis congregacionis istius," in the *Oracio pro pace regum*, No. 246, would be very appropriate for Luxeuil at the end of the seventh century.

The ms. makes no mention of any pope or of any bishop: the *Exultet* on Holy Saturday contenting itself with a prayer for clergy and people, "cum patre nostro beatissimo uiro illo," p. 69, l. 14. It would appear then not to have been intended for the secular clergy. The expression just cited: "nobis congregacionis istius," seems only applicable to a religious house: but on the other hand there is no mention either of monks or canons or of any abbot of either. This may be due to the general character of the Sacramentary, the details of which could be filled up to suit the needs of the place which used it. This vagueness well fits in with the peculiar rule of the great abbey of Luxeuil;

originally strictly Columbanian, it gradually adopted parts of the Benedictine rule, though it was not until the end of the ninth century that all traces of the original Irish monasticism disappeared there. Its branch houses, however, very early became benedictine, the more severe rule being found impracticable. Even at Autun, the officiants in the monastery of St. Symphorian are termed in Ansbert's will (cf. p. liii) "clerici" or "fratres," never "monachi," though "sub religionis habitu."

Our ms. stands alone among early Sacramentaries in always adding "famulae" after "famuli"; cf. p. 69, l. 13; "fratribus et sororibus nostris," p. 70, l. 17; p. 71, ll. 17, 32; p. 72, ll. 9, 21. This looks as if it had been intended for use in some religious house for both sexes; such were by no means infrequent in the seventh and eighth centuries, and many of the daughter communities founded from Luxeuil were of this character; *e.g.*, Chelles, Faremoutier, Jouarre, Marchiennes, Nivelles, Laon (St. John), Lure, Remiremont, Soissons (Notre Dame), Strassburg (St. Stephen).

(iv) Such evidence as the orthography of the ms. affords will be discussed in the third volume.

No certain deductions can be drawn from the latinity of the ms., which only reveals such forms as were universally current in France at the time it was written. The one word which might afford some clue is the adjective "romensis," p. 141, l. 14, originally the Spanish form of "romanus." On this word, cf. Traube, *Abhandlungen der hist. class., München*, vol. xxi; Bd. iii, 727; A. E. Burn, *Facsimiles of the Creeds*, H. B. S., vol. xxxvi, London, 1909, p. 29, and Dom G. Morin, *R.B.*, xxxi (1914), p. 329. It occurs in our ms., in the *Missale* "*Bobiense*," in ms. Gotha, memb. I, 85 (Murbach canons of *c.* A.D. 800, cited by Martene), and in ms. Verona LII (50), a ms. from Burgundy of the same date; with these exceptions the existence of this form of the adjective has only been noticed in mss. of Spain and of S.W. France (Narbonne, Arles, Albi, etc.); it evidently spread from Spain to Burgundy, but did not get into France proper until the eighth century. Hence its occurrence in our ms. is not decisive, for S.W. France and Burgundy are the only two possible *scriptoria* of our ms.

The two other words which give the appearance of being local patois: "estan," p. 110, l. 15, which has been cited as a Spanish symptom, and "zonay," p. 14, n. 1, are equally indecisive; the former is due to a corrector of the ms., the latter may be either Gothic, Hebrew, or Irish; cf. the notes on these words in the second volume.

No inference as to provenance can be drawn from the forms in Tironian notation, cf. p. xlii, nor from the Merovingian script,

cf. p. xli ; a detailed examination of the palæography of kindred manuscripts will be found in the second volume.

There is another argument in favour of Autun which for a time found favour ; it first appeared in an article by M. l'Abbé Devoucoux, *L'ancienne liturgie du diocèse d'Autun* in *Congrès historique de la France*, etc., Paris, 1878, p. 246 : " Le nom de Missale Gothicum [added on the first page of the manuscript] s'explique . . . . par l'influence des traditions visigothes unies à celles des Burgundes, sous l'influence de la fille d'Anathagilde. Au commencement du ix siècle le conté d'Autun fit partie de l'Aquitaine, et les contes de cette ville, abbés commendataires de S. Symphorien, portent d'ordinairement le titre de marquis de Gothie" ; in other words, that the title given in the fifteenth century to the Sacramentary is its traditional name, and goes back to the Counts of Autun, who in the ninth century were lay abbots of St. Symphorian, and, for a short time, " Marchiones Gothiae."

This argument is summarily rejected by M. Delisle, *Bibliothèque de l'École des chartes*, xl (1879), p. 142<sup>1</sup> : this title was used temporarily by three persons in the ninth century, and could not in the fifteenth have had any historical meaning. It is far more reasonable to suppose that the title " Missale Gothicum " refers to some traditional belief that it represented a rite used generally in the Gothic occupation of the S.W. and S.E. of France.

Another argument advanced by Charmasse, Devoucoux, and Pitra in favour of the Autun provenance is founded on the similar zoomorphic ornamentation (fishes and birds) in our manuscript and, in ms. Autun 3, written in the year 754 ; Delisle, *op. cit.*, rejects the argument on the ground that the original provenance of the latter ms. is unknown ; " Vossevio," where it was written, is not Oberwesel, which had no monastery, but the fact that it was copied for the abbess of St. Mary and St. John at Autun suggests that it was written in that neighbourhood. But as a matter of fact such zoomorphic designs are common to all Merovingian mss. of the time and cannot be cited as a proof of an Autun *scriptorium*.

Should we be driven to think that the arguments in favour of an Autun provenance are irresistible, to which church or monastery should we assign it ? The cathedral of St. Nazaire seems excluded by the absence of any *Missa* for his feast, and the expressions in many of the collects seem to imply that it was written for a religious house. The abbey of St. Martin was strictly benedictine, but St. Benedict's name does not occur in the ms. ; that of St. Symphorian was served, so far as we can

<sup>1</sup> " Le titre de *Missale Gothicum* ne saurait avoir le sens que M. de Charmasse est porté à lui attribuer."



ascertain, by canons or clerks of the Lateran, who are described as "clericos vel fratres" and never as "monachos." The latter were, however, not held in favour by St. Leodegarius, who barred them from serving in the cathedral; yet in our ms. both St. Symphorian and St. Leodegarius are held in special honour.

Should we follow previous commentators and decide for the abbey of St. Symphorian, we shall have to reconcile the Sacramentary with the letters on the Gallican rite ascribed to St. Germain of Paris, formerly abbot of that house. Unfortunately the two have little common ground; the Sacramentary is practically all text and no rubrics; the treatise is a description without liturgical text. The position of the *Pax* seems to differ in the two mss.; this question will be treated in the third volume, when the Gallican rite is described.

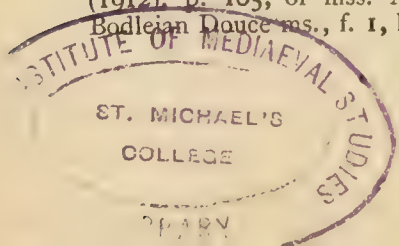
On the whole, it may be agreed that, whilst there is much to be said for the Autun provenance of our ms., the question cannot be regarded as definitely settled. One has but to glance at such a work as Cardinal Pitra's *Histoire de St. Léger*, etc., Paris, 1846, to see how slight are the foundations for the Autun theory and how, in the then current way of making history, everything is forced in to accord with the theory; thus on p. 204 he claims that the four chief monuments of Gallican *liturgica*, viz., the *Missale* (= "Gothicum"), the *Pontificale* (= "Missale Francorum"), the *Rituale* (= "Miss. Gallicanum vetus") and the *Ceremoniale* (= St. Germain's treatise) form a liturgical cycle belonging to one church, Autun, to one date, the seventh century, to one bishop, St. Leger, and that of these four, one, the *Ceremoniale*, never left Autun; but the ascription of the last work to St. Germain is very doubtful, and the ms. itself was written four hundred years after his time.

Three facts seem strongly against Autun: (i) the script is unlike that of Autun mss. of the time<sup>1</sup>; (ii) the varied spelling of the name Leodegarius in No. 429 would seem unaccountable at Autun within a few years of his death; (iii) the absence of any notice of St. Nazaïre, the patron of the cathedral, which was consecrated in 542.

We seem to be driven to assign the compilation and the writing of the ms. to some place outside Autun which had received from that city the two *libelli missae* for the feasts of St. Leger and of St. Symphorian.

If we may take it for granted that, though the archetype of parts of the manuscript may have been written for Autun, the ms. itself cannot be proved to have come from there, we must go

<sup>1</sup> The ascription to Burgundy (Autun) by M. S. Tafel in *Revue Charlemagne*, II (1912), p. 105, of mss. Autun 20, Montpellier (Ville) 3, Vatic. Reg. 316, and Bodleian Douce ms., f. 1, has not found acceptance with palæographers.



farther east into Burgundy to discover its *scriptorium*. This was the frequently expressed opinion of Dr. Liebaert of the Vatican Library, whose premature death has robbed liturgiology of one of its most promising and zealous devotees. Burgundy has been hinted at not obscurely by others, *e.g.*, by Dom Wilmart, *R.B.*, xxix (1912), 149: "extremely probable"; whilst Luxeuil, the oldest and most famous monastery in that kingdom, has been suggested as the *scriptorium* by one whose knowledge of early mss. gives much authority to his opinion, *viz.*, Prof. W. M. Lindsay, *Notae Latinae*, Cambridge, 1915, p. 481: "probably written at Luxeuil."

Two other palæographical experts, Professor Traube and Dr. E. A. Loew, agree in calling the minuscule script of *Gothicum*, "of the school of Luxeuil." This does not necessarily mean the same thing as the *scriptorium* of Luxeuil, for the absence of a single trace of insular marks in the script or the decoration of the ms. or in its abbreviations or its orthography would seem decisive against its having been written there, unless we can, with Traube, believe that every tradition of its Irish origin could have disappeared within a hundred years of its foundation. In its daughter houses, of course, Irish traces would vary according to the nationality of their monks. The influence in script, as in other respects, of that Columbanian foundation had very early spread far and wide. Perhaps no monastery ever had so many daughter houses as Luxeuil, the richest, the most important, and the most celebrated religious house in Gaul, which by the end of the seventh century numbered six hundred monks within its walls.

The Irish monks of St. Columbanus, its original founder, were born wanderers and colonizers; they evangelized the North and the East of France as far as the Vosges and Alsace, Switzerland, South Germany and North Italy; it is now known that it is due to them that the Gallican Liturgy found its way into Freising in Bavaria between the years 716 and 730; cf. *R.B.*, xxix (1912), p. 183.

Unfortunately we have very few mss. which can be said with certainty to have been written or kept in that abbey; cf. L. Delisle, *Le Cabinet des mss. etc.*, ii, p. 380; its library was dispersed in the early Middle Ages, and we know of no press-mark or catchword by which we can recognize its mss. The British Museum has two, but of much later date than our ms., and they are in Carolingian script, *viz.* add. 21914, *Smaragdus*, of the tenth century, and add. 21917, *Vitae Sanctorum*, of the end of that century; the Bodleian has one, ms. Bodl. Add. A. 173, ascribed by Libri to Luxeuil, part of a Gregorian Sacramentary of the end of the ninth, of similar script; in the Phillipps Library at Cheltenham (Libri sale, A.D. 1859, No. 139) is a

Commentary of Bede, of the eighth; the Bibliothèque Nationale of Paris has at least five: ms. 10863, *Patristica*, of the ninth century, palimpsest over *Vitae Sanctorum*, now practically illegible, of about A.D. 600; ms. 14086, a Luxeuil Kalendar of the eighth century; ms. 9427, the Luxeuil Lectionary of the end of the seventh; ms. 1205, *S. Augustini Epistolae* of about 700<sup>1</sup>, and ms. 13246, the so-called Bobbio Missal of the beginning of the eighth, which has been credited to Luxeuil by some scholars. One has crossed the sea to America, the Homilies of St. Augustine, formerly at Troussures, dated A.D. 625; there is the *Astronomica* of Boetius of A.D. 1004, ms. Berne, 87, and there were possibly two Luxeuil mss. of later date in the Baron Marguery's sale at Paris in 1857, one *c.* A.D. 900, the other a century later. The catalogue of Libri's sale in 1859 stated that two other mss., which cannot now be located, came from Luxeuil, viz. 356, a Gospel book of the ninth century, and 495, a book of Homilies of the eighth; but Libri's statements as to provenance, etc., are so rash that little credit can be placed in them.

Zimmermann, *op. cit.*, pp. 167–180, from the artistic point of view, assigns to our ms. with thirteen others the *Schрифtheimat* of Luxeuil, but that title must clearly be taken in a very wide sense.

Hence as a matter of fact we have only three or four mss. reputed of Luxeuil origin, now at Paris, whose script can in any way be used to compare with our ms.

The Luxeuil *scriptorium* must therefore be regarded as uncertain; though its founders and original few monks were Irish, it was largely peopled from the adjoining country and the teachers in its writing school may have been almost entirely French or Burgundian. Traube went so far as to say: "Columban's monastery in France is distinguished from his Italian in that the Irish element has had no effect whatever on the character of the script, which remains Gallic" (A. E. Burn, *Facsimiles of the Creeds*, p. 30). The Irish and Columbanian tradition very quickly gave way to local and benedictine influence both at the mother and the daughter houses. If we look among the latter for the *scriptorium* of our ms., our choice is very extended, for by the date when it was written, Luxeuil had founded or peopled a very large number of monasteries; e.g. in *France*: Arras (St. Vedast\*), Chelles§, Corbie+, Faremoutier§, Fontenelle+, Jouarre§, Jumièges\*, Hautvillers+, Laon (St. John)§, Marchiennes+§, Nevers (St. Mary)†, Nivelles+§, Pavilly†, Peronne+, Rebais+, St. Bertin, St. Blandin+, St. Fiacre, St. Josse+, St. Maur des Fossés+, St. Riquier, St. Valery, Soissons (St. Medard), (St. Mary§), Therouanne, Troyes (Moustier

<sup>1</sup> Cf. Traube, *Abhandlungen . . . München*, xxi, p. 702.



l'abbé)+ ; in *Burgundy and the Vosges* : Besançon (St. Peter+, St. Paul, St. Mary†), Bèze+, Flavigny+, Lure+§, Moutier Grandval+, Remiremont+§ ; in *Switzerland* : Chur, Dissentis, St. Maurice, St. Ursanne+, St. Gall and, indirectly, Reichenau+, whose founder, St. Pirminius, "de occidentali parte," may have been a Burgundian; in *Germany* : Ebermunster, Ettenheim, Marmoutier+, Romainmoutier+, Seckingen†, Strassburg (St. Stephen), Wissembourg+ and, indirectly, Murbach+\*.<sup>1</sup>

[In the above list, + = patrons St. Peter or SS. Peter and Paul ; \* = with relics or chapel of St. Leger ; §, monastery of nuns ; †, monastery of monks and nuns.]

The limits of the script of Luxeuil extended to the North as far as Treves ; to the North-East to Fulda and Weissenburg ; to the East to Murbach, Chur, Reichenau and Würzburg ; to the South-East to Ivrea and Verona ; to the South-West to Flavigny and Noirmoutier ; and to the North-West to Beauvais, Soissons, Paris, Corbie, Arras.

Its *liturgical* influence, judging by the monasteries where the "Laus perennis" of St. Maurice was carried on, extended beyond Luxeuil to Chalons, Dijon, Paris, Remiremont, St. Riquier and Soissons.

The *Sanctorale* of our ms., so far as it can be used as a means of comparison, accords fairly well with what remains of the Luxeuil Kalendar of the same date, now Paris B.N. ms. 14086, the latest transcription of which is printed in the *Dictionnaire d'Archéologie chrétienne etc.*, iii, c. 2927.

The three *scriptoria* most closely connected with Luxeuil which suggest themselves as the possible home of our ms. are Besançon, Corbie, and Murbach. The early ninth-century Litany of Besançon, reprinted in Mabillon, *Veterum Analectorum*, Paris, 1676, tom. ii, p. 682, contains the names of five of the French martyrs for whom a *missa* is provided in *Miss. Gothicum*, viz. Saturninus, Symphorianus, Ferreolus, Leodegarius, Mauritius, but we have no ms. written there as old as ours.

Corbie, founded from Luxeuil by Queen Bathilde in 662, after it had become benedictine, has also some claims to be considered ; its patrons were SS. Peter and Paul, and its two other chief churches were those of St. John and St. Stephen ("nobis eius peculiare praesidium tribue," No. 26) ; the script of our ms. is at least fifty years earlier than any known one written at Corbie, and the marks of abbreviation are not identical, but the few examples of Merovingian minuscule in it may well be the beginning of the well-known later Corbie script. It is true that our ms. cannot be identified with any one in the eleventh-

<sup>1</sup> Cf. Dom J. M. Besse, *Les Moines de l'ancienne France*, Paris, 1906, pp. 270-281.

century catalogue of the mss. of Corbie, but that catalogue contains no *liturgica* which may have been kept in the Treasury as out-of-date curiosities, not to be used.

The date, A.D. 727, of the foundation from Reichenau of the abbey of Murbach in Alsace under the patronage of B.V.M., SS. Peter and Paul, St. Michael and St. Leger, is probably later than the writing of our ms.; were it not, there are reasons which could assign it to this abbey, "le milieu cosmopolite mais spécialement irlandais" (R.B., xxxi (1914), p. 330, note), which claimed to possess the head of St. Leger and termed him their chief patron.

Dr. Loew (*Studia palaeographica, Sitzungsberichte der Königlich Bayerischen Akademie—Phil. hist. Klasse*, 1910, 12 Abhandlung, p. 49) points out how French mss. probably served as models for the Swiss: "historical and graphic considerations suggest Burgundian influence. Further investigation may disclose relations between Luxeuil and Chur or some other Swiss centre." We may eventually find that our ms. was written to the E. and not to the W. of Luxeuil.

Should we seek some Burgundian foundation outside Burgundy, the great abbey of St. Germain at Paris suggests itself; its first three abbots came from Autun; it possessed relics of the Burgundian saints Ferreolus and Ferrucio and Andeolus, and had an oratory dedicated to St. Symphorian.

Poitiers, though intimately connected with Autun in the middle and end of the seventh century (St. Leger, the nephew of the Bishop of Poitiers, was educated and buried there), seems excluded by the absence of any *missa* of St. Hilary.

The earliest editors and commentators on the ms.: Bona, *Rerum liturgicarum*, Paris, 1682, Lib. 1, cap. xii, §. 6, Mabillon, *De liturgia gallicana*, Paris, 1685, p. 174, assumed from its contents that it was written for Gauls living under Visigothic rule in Septimania or Novempopulania: "vetus Missale Gallicanum præsertim Gallia Narbonensis, Gothorum Hispanicorum regno olim subjectæ" (Mabillon, *op. cit.*, p. 175) as contrasted with the "Gallicanum vetus" and the "Bobiense," which, according to them, were more purely Frankish. Hence for more than two centuries Narbonne was reputed its *scriptorium*; in favour of this opinion are the traditional title of "Missale Gothicum" applied to it in the ms., and the inclusion in its Sanctorale of the feasts of St. Eulalia of Emerita and of St. Saturninus of Toulouse in a mass full of local expressions including "nobis speciali devotione præcipuum," "pacificata plebs," No. 127.

A further argument, not without considerable weight, is provided by the most striking similarity of script and decoration of another ms., the well-known St. Augustine on papyrus and



vellum, now divided between Paris, Geneva and Petrograd ; the resemblance between the two mss., the almost absolute identity of script, is so clear that we are justified in ascribing them both to the same *scriptorium*, and hence we cannot here neglect the consideration of the provenance of the sister ms.<sup>1</sup>

Mabillon, *De re diplomatica*, ed. Paris, 1681, p. 35, speaks of the St. Augustine as "quondam ecclesiæ Narbonensis, nunc vero penes illustrissimam dominam de Phimarcone asservatur"; Montfaucon, *Bibliotheca bibliothecarum manuscriptorum nova*, vol. ii, p. 1123, has : "Hic ms. liber olim fuerat ecclesiæ S. Justi Narbonensis, atque ut videtur, ad ecclesiæ istius usum scriptus"; cf. also H. Bordier, *Restitution d'un ms. du sixième siècle in Études paléographiques et historiques sur des papyrus du VI<sup>ème</sup> siècle*, Paris, 1866. The Fimarcon family claimed to have succeeded to the Viscounts of Narbonne, who from time immemorial had been the patrons of its cathedral. But Dom A. Wilmart, in *R.B.*, xxix (1912), p. 148, who assumes that the *Missale Gothicum* and the St. Augustine were written at the same time in Burgundy, has endeavoured to reject the Narbonne *provenance* of the St. Augustine on the ground that this family tradition is a fable because the two families were not united until a marriage in 1499. This contention, however, is not conclusive; the ms. may have been a family treasure, in which case we can scarcely believe that the original ms. would have been divided, as it certainly was in the sixteenth century, or it may have come from Fleury after the sacking of that house as, in all probability, did the Geneva portion which was purchased from the heirs of Alexander Petau in 1720.

The latest light on the subject is afforded by ms. add. 5479 of the Cambridge University Library, a ninth-century copy of the exemplar from which the St. Augustine was transcribed; we have no evidence where it was written, but about A.D. 1700 it belonged to the benedictines of St. Mihiel in Lorraine; this is a slight confirmation of the theory of a N.E. French *scriptorium* of the papyrus, and the later addition in the Cambridge ms. of neums of the so-called Metz notation would point to the E rather than the S.W. of Lorraine.

Other arguments against a S.W. France origin of the two mss. are: (1) the use of papyrus; all the existing manuscripts (not documents) on papyrus come apparently from North Italy and Lyons, whither the material was easily shipped from Egypt, though we have evidence of papyrus being granted to Corbie in A.D. 716 by royal decree apparently for charters;

<sup>1</sup> In considering this ms., one must bear in mind the addition in Irish on f. 53.



(ii) the absence of any definite Spanish elements in the orthography of *Miss. Goth.*; *quu* for *cu*, e.g., "consequuta," p. 61, l. 11, "persequutorem," p. 46, l. 26; p. 47, ll. 21, 23, are the only instances; this does not in any way affect the question as to the Spanish origin of certain prayers; see, e.g., the Liturgical Note on No. 98.<sup>1</sup> A Spanish *provenance* seems excluded by the insertion of the Rogation days in the ms.; these were not observed in Spain until after their adoption by Rome.

It is curious that Dom G. Morin's latest view as to the provenance of the "Bobbio" missal, *R.B.*, vol. xxxi (1914), p. 332, suggests as its "emplacement primitif, une extrémité paléographiquement peu connue du territoire franc" such as Narbonne and Septimania; in other words, that the "Bobbio" hails from where the *Gothicum* was once supposed to have been composed; this theory will not hold good for the *Gothicum*, the script of which is not a practically unique and unknown one like that of the "Bobbio," but belongs to a well-known type of which no example has as yet been credited to the S.W. of France, except, as above, the St. Augustine.

To sum up in one sentence the provenance of our ms.: it is a copy of a Gallican sacramentary made in Burgundy, probably at Luxeuil or some daughter house, or even further East in Switzerland, for general use in Gaul from an archetype which also served for part of the *Missale Gallicanum vetus*, incorporating part of an Autun sacramentary (if we think the evidence of the Rogation stations conclusive for Autun) and *libelli missae* from Spain, S.W. France, and Rome.

<sup>1</sup> The likeness to the ornamental miniatures and quire signatures in Spanish mss. referred to by V. Federici, *Archivio della R. Società Romana di Storia patria*, vol. xxvii (1904), p. 219, as evidence of Spanish origin, is very slight, and not to be compared with that of mss. of the Luxeuil School recently published by E. Heinrich Zimmermann.

The following collotypes of six pages of the ms. have been selected as representing the four chief scribes of the ms. and the Merovingian minuscule and cursive employed ; they are of the same size as the ms. itself.

Plate I, fol. 31*b*. Scribe A.

II, „ 134*b*. „ B.

III, „ 218. „ C.

IV, „ 250. „ D.

V, „ 180*b*. „ D, Merovingian minuscule.

VI, „ 136*b*. „ E, Merovingian cursive.





PLATES.







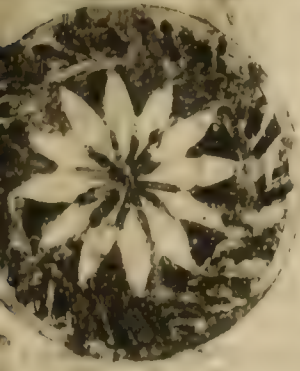
De iure hereditatis  
quod propter solam  
nuptiam etiam hereditas  
perceptione nona personam

MISSA IN NATALIT



SCORPIONIS

S QVICINIER



SPM. REQ. 1000

TD. AM. 1000. 1000. 1000.

MAX. 1000. 1000. 1000.

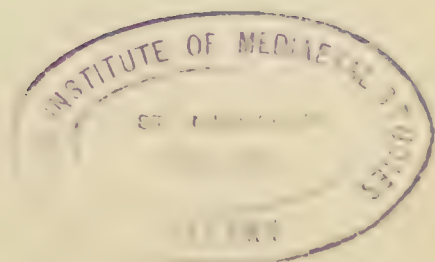
TO. 1000. 1000. 1000.

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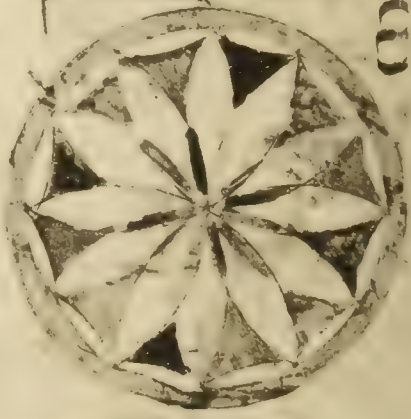






In quo nominu[m] ueniam tuam  
tate nos tra[m] ad adu[er]sa[m] et  
dissimiles p[er] apud omnes amice[m]

LEMMIS SALVNI



MINIPATENS ST

priter nos quicquid  
minem concedisti ut

ad caelestia dona propinquaveris  
Praesentia quae somnus visusque  
per inlicitos appetitus de in  
dulgentia multitudinis recessione de  
cidimus Sic per alimoniam pio  
munere dispartita et praesenti  
bus suscipitur humanita  
tis.







EXIMIS VENERABILIS LAUREN  
 TIS VICTORIAE PALAMANTIS  
 ACCEPTORUM ET QUOD DEBU  
 IT PROENA SUBIRE VIGILORUM MERE  
 RETUR AETERNAM CONSEQUE PAPA

MISINNTAL SU LAURENTI

MARTYRIS

C. 100. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.



tenus sempiternus ad  
esto uos soli, eternitatis hodi  
ernae. Et ecce gladius de  
gloriosi martyris in passio  
ne beati. Merent conceptus be  
nignus aspira. Augere in ro  
mulo fides. Tantae uirtutis







1250  
TIMISDOMINICIS



om̃ip̃sōs dirigēnos Inui  
am̃lūsticiāe ut haece  
ramus Et illa coctemus  
quib̃ Indici iudici excusa  
repossimus p. coll.

namēnsam q̃ rēuēnō am̃quā  
pietatis tuāe clemēnciam  
om̃ip̃sōs supplices exoramus

saeculariumq; discriminum  
temp' tamentu discédant at  
q; in eclesia catholica reli  
gionis semper maneat in libe  
ra deuotio p. posteritatem  
iudicis nominibus; k. c. c. n. s. i. t. s.  
dñi m. j. r. s. dñi pietatis et m.  
sericordiae di. praeccior





PLATE V. Fol. 180<sup>v</sup>. Scribe D.  
(With the last line in Merovingian minuscule script.)

SED TESTIMONIUM OSCULI QUOD  
PER PERFECTIONE MANUS AEP  
CIS INPENDITUR NULLA DE INCEPS  
SIMULTATIS PRAUDE FRUSTRE  
TAR SAT IMMO

REDIGNUM ET JUSTUM EST  
UNI ANIMES ET CONCORDES  
OMNI POTENTEM DOMINUM PROFU  
SUS DI PRAECARE CUM MUNICO

am secunda liberauit amor  
te quando sancuisti usestu  
sus est super cruce peripsu  
terocamus omni p's d's u' tede  
stiam tuam luceas in fide Cas  
todias in spe protecas in ca  
ritate Et sacrificia nostra  
libens suscipere d'c' neris  
Camcloriae thonore Saldecum

in x'p'i f' b'at' ch'c' n' d'f' ad u' d' n' d' d' d' a







**I**N ORACIO POSSES INQUA  
M SYRUM omnium condidit et  
Syr adit Qui hunc mundum de  
gignit in unum de deum dicitur  
in unum deum dicitur in unum  
humana nunc Quia nunc  
die pater noster angelus et  
inimicus et diabolus et in diabolus  
non dicitur et non dicitur et non dicitur

7049. 0. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838.





*Other reproductions of pages of the ms. of the "Missale Gothicum" can be examined in :*

- f. 136b. F. Ehrle et Paulus Liebaert. *Specimina codicum latinorum Vaticanorum*. Bonnae, 1912, Tab. 18.
- f. 169b. A. Ebner. *Quellen und Forschungen*, etc., *cit. sup.*, p. 430, where by an error it is stated to be a reproduction of *Gal. vet.*, ms. Vatic., Palat. lat. 493.
- f. 170. Muratori. *Liturgia Romana vetus*, *cit. sup.*, Vol. I, between col. 140 and 141. [The lithograph facsimile, from a drawing furnished by P. Bianchini, is inexact. The sign at the end of l. 2 should be the abbreviation mark for *m*, and none of the three *t* accurately represent those of the manuscript.]
- f. 229b. L'Abbé M. Marius Besson. *Antiquités du Valais*. Fribourg (Suisse), 1910, Pl. XXVII.
- f. 252b. Émile Chatelain. *Uncialis scriptura codd. latin.* Paris, 1901, pars. 1, Pl. XLIII<sup>a</sup> (the latest hand, D).
- ff. 6, 7b, 31b, 32b, 140b, 158b, 169b, 187b, 216. E. Heinrich Zimmermann, *Vorkarolingische Miniaturen*, Berlin, 1916, Pl. 44d, 45a, b ; 46, 47.



MS. VATIC. REGIN. LAT. 317.





# <sup>1</sup>MISSALE GOTHICUM<sup>1</sup>

[ORDO MISSAE IN UIGILIA NATALIS DOMINI  
NOSTRI IESU CHRISTI.]<sup>2</sup>

[1] /COLLECTIO POST NOMINA [fo. 1a

**G**Rata tibi sit domine quaesomus hodiernae festiuitatis 5  
oblatio Ut tua gratia largiente per haec sacrosancta  
commercia in illius inueniamur<sup>a</sup> forma in quo tecum est  
nostra substantia Spiritibus quoque carorum nostrorum  
tribue ut mortalibus segregati coetibus litteris mereantur  
conscribi caelestibus Praesta per dominum nostrum iesum 10  
christum filium tuum qui tecum uiuit dominatur<sup>3</sup>

[2] /COLLECTIO AD PACEM [fo. 1b

**D**A nobis quaesomus domine ut sicut adoranda filii tui  
natalicia celebraturi <sup>4</sup>ad hodiernis uigiliis<sup>4</sup> in confessione  
tui nominis praeuenimus sic eius <sup>5</sup>munere capiamus sempi- 15  
ternum<sup>5</sup> Et dirigere dignare angelum pacis qui oscula  
nostra puris sensibus inligata conectat Nosque tibi ab omni-  
bus peccatorum maculis expurgatos adiungat per coaeternum  
tibi iesum christum filium tuum dominum nostrum

[3] /<sup>6</sup>IMMOLATIO MISSAE. [fo. 2a 20

**D**ignum et iustum est uere dignum et iustum est nos  
tibi gratias agere domine sancte pater omnipotens  
aeterne deus Amanda pietas Tremenda uirtus Uene-  
randa maiestas Qui hanc noctem uenturam toto orbe uene-  
randam caelorum gratulatione et terrarum remuneratione 25  
angelica exultatione ditasti Ut nascente in carne domino  
nostro iesu christo filio tuo superiora pariter /et [fo. 2b  
inferiora gauderent Aspice nunc familiam tibi supplicem

<sup>1</sup>—<sup>1</sup> Added by a 15th cent. scribe.

<sup>2</sup> Two *Missae* for Advent (as in *Gallic. Vet.*), and at least the *Praefatio* and 30  
*Collectio* of this *Missa* are now missing from the MS.

<sup>3</sup> *desunt quaterniones* 4, added at the foot of the page, 16th cent. script.

<sup>4</sup>—<sup>4</sup> ? *ad hodiernas uigilias* or om. *ad* ; *ab hodiernis uigiliis*, omn.

<sup>5</sup>—<sup>5</sup> *munera c. sempiterna*.

<sup>6</sup> *Sursum*, added at the top of the page.

<sup>a</sup> Cf. Phil. ii, 6.

Conserua populum tuis laudibus personantem Et superuen-  
 turae noctis sollempnitate ita peruigiles redde ut sinceris  
 mentibus domini nostri percipere mereamur natalem uen-  
 turum In quo inuisibilis ex substantia tua uisibilis per  
 carnem apparuit in nostra Tecumque unus non tempore 5  
 genitus non natura inferior ad nos uenit ex tem-  
 /pore natus Per cuius natiuitatem indulgentia [fo. 3a  
 criminum conceditur et resurrectio non negatur Merito  
 itaque omnis terra adorat te et confitetur tibi sed et caeli  
 caelorum et angelicae potestatis non cessant laudare 10  
 dicentes SANCTUS SANCTUS SANCTUS

[4] COLLECTIO POST SANCTUS

U Ere sanctus uere benedictus dominus noster iesus  
 christus filius tuus manens in caelis manifestatus in  
 terris ipse enim <sup>1</sup>pridie quam pateretur<sup>1</sup> 15

[5] /POST MYSTERIUM [fo. 3b

H Aec facimus domine sancte pater omnipotens aeterne  
 deus commemorantes et celebrantes passionem  
 unici filii tui iesu christi domini nostri qui tecum uiuit et  
 regnat cum spiritu sancto in saecula saeculorum. 20

[6] ANTE ORATIONEM DOMINICAM

H Is praecibus te deus pater omnipotens depreçamur  
 quibus nos dominus noster iesus christus filius tuus orare  
 praecepit . dicens Pater noster.

[7] /POST ORATIONEM DOMINICAM [fo. 4a 25

L Ibera nos a malo omnipotens deus et custodi in bono  
 Euacua nos uitiiis et reple uirtutibus Et bona  
 nobis tam praesentia quam aeterna concide per  
 dominum nostrum iesum filium tuum

[8] BENEDICTIO POPULI 30

[a] D Eus qui aduentum tuae maiestatis per angelum gabrihelem  
 priusquam discenderis nuntiare<sup>2</sup> iussisti AMEN

[b] Qui sine initio sempiternus es terras inlustrare per  
 /uirginem tartara lauare dignasti per crucem [fo. 4b  
 AMEN 35

<sup>1</sup>—<sup>1</sup> Merovingian script, by the original copyist.

<sup>2</sup> ? *nuntiari*, N.F.

[c] Praesta ut hic populus tuus in praeceptis oboedienter  
ambulans sicut est partus uirginis singularis ita  
eos<sup>1</sup> benedictionum tuarum ueri luminis ymbrem infundas  
AMEN

[d] Et temptationum insidias uel aculeos temptatoris spiri- 5  
talibus armis accinctos aduersarii temptamenta et prae-  
sentis uitae inlecebras in tuo nomine facias superare  
AMEN

[e] /Et primae natiuitatis et secundae regenerationis [fo. 5a  
auctorem suum sciant esse quod natum est seque tibi intel- 10  
legant debere quod sanctum est AMEN

Quod ipse praestare digneris qui cum patre et spiritu  
sancto uiuis et regnas

[9] POST COMMUNIONEM

Caelesti cybo putoque<sup>2</sup> roborati omnipotenti deo laudes 15  
et gratias fratres karissimi referamus poscentes ut  
nos quos dignos habuit participationem† corporis et san-  
guinis domini nostri iesu christi unigeniti sui dignos [fo. 5b  
etiam caelesti remuneratione percinseat per ipsum dominum  
nostrum iesum christum filium suum 20

[10] COLLECTIO SEQUITUR.

Quod ore sumpsimus domine mentibus capiamus et de  
munere temporali fiat nobis remedium sempiternum

ORDO MISSAE IN DIE NATIUITATIS DOMINI  
NOSTRI IESU CHRISTI 25

[11] /IIII COLLECTIO POST PROPHETIA [fo. 6a

<sup>a</sup>Ortus es nobis uerus sol iustitiae<sup>a</sup> iesu christe Uenisti  
de caelo humani generis redemptor <sup>b</sup>Erexisti nobis cornu  
salutis<sup>b</sup> celsi<sup>3</sup> genitoris prolis perpetua genitus in domo  
dauid propter priscorum oracula uatum propriam uolens 30  
absoluere plebem et uetusti criminis delere cyrografum<sup>c</sup>  
ut aeternae uitae panderis triumphum Ideoque /nunc te [fo. 6b

<sup>1</sup> ? in eos : eis, Mab., N.F.

<sup>2</sup> putoque, omn.

<sup>3</sup> ex inserted before celsi by a later scribe ; et celsi, omn.

<sup>a</sup>—<sup>a</sup> Cf. Mal. iv, 2.

<sup>b</sup>—<sup>b</sup> Cf. Luc. i, 69.

<sup>c</sup> Cf. Col. ii, 14.

quaesomus ut in<sup>1</sup> a misericordiae tuae uiscera<sup>a</sup> nostris  
 appareas mentibus salus aeterna Et nos eripiendo ab  
 iniquo<sup>2</sup> hoste iustitiae cultores efficias Omnique mortis  
 errore spreto pacis uiam<sup>a</sup> recto itenere gradientes tibi  
 recte seruire possimus Saluator mundi qui cum patre et  
 spiritu sancto uiuis dominaris et regnas deus in saecula  
 saeculorum.

[12]

COLLECTIO POST PRAECEM.

/E Xaudi domine familiam tibi decatam et in tuae [fo. 7a  
 ecclesiae gremio in hac hodierna sollemnitate natiui- 10  
 tatis tuae congregatam ut laudes tuas exponat<sup>3</sup> b Tribue  
 captiuis redemptionem Caecis uisum<sup>b</sup> Peccantibus remis-  
 sionem Quia tu uenisti ut saluos facias nos c Aspice de  
 caelo sancto tuo<sup>c</sup> et inlumina populum tuum quorum  
 animus in te plena deuotione confidit saluator mundi qui 15  
 uiuis

[13]

/PRAEFATIO MISSAE

[fo. 7b]

S Acrosanctum beatæ natiuitatis diem in quo nascente  
 domino uirginalis uteri archana laxata sunt Incorrup- 20  
 tumque genitalium pondus saeculi<sup>4</sup> leuamen effusum est Sicut  
 exoptauimus uotis ita ueneremur et gaudiis Hic namque  
 ortus Die splendidior Luce curuscantior est In hoc  
 omnipo /tentem deum qui terrenam fragilemque mate- [fo. 8a  
 riam causa nostrae redemptionis adsumpsit fratres  
 dilectissimi supplices depraecemur uti nos quos ortu 25  
 corporis uisitauit Societate conuersationis edocuit Prae-  
 cepto prædicationis instituit d Degustatione mortis<sup>d</sup> redemit  
 Participatione mortis amplexus est Diuini spiritus infusione  
 ditauit Sub perpetua deuotione custodiat. /et in his [fo. 8b  
 beati famulatus studiis permanere concedat Qui cum patre et 30  
 spiritu sancto uiuit et regnat deus in saecula sæculorum

[14]

COLLECTIO SEQUITUR.

e D Eus qui diues es in misericordia<sup>e</sup> qua f mortuos nos  
 peccatis conuiuificasti<sup>f</sup> christo filio tuo Ut g formam  
 serui acciperit<sup>g</sup> qui omnia formauit Ut qui erat in dei- 35  
 tate generaretur in carne Ut inuolueretur in pannis  
 qui adorabatur. /in stellis Ut iaceret in præsepio qui [fo. 9a

<sup>1</sup> per, N.F.<sup>2</sup> antiquo, N.F.<sup>3</sup> ? expromat.<sup>4</sup> ? in saeculi.<sup>a—a</sup> Cf. Luc. i, 78, 79.<sup>b—b</sup> Cf. Is. lxi, 1; Luc. iv, 19.<sup>c—c</sup> Cf. Ps. ci, 20.<sup>d—d</sup> Cf. Heb. ii, 9.<sup>e—e</sup> Eph. ii, 4.<sup>f—f</sup> Col. ii, 13.<sup>g—g</sup> Phil. ii, 7.



regnabat in caelo Inuocantibus nobis aurem maiestatis tuae  
 propiciatus adcommoda Donans hoc per ineffabilem tuae  
 misericordiae caritatem Ut qui exultamus de natiuitatem  
 filii tui qui uel ex uirgine natus uel ex spiritu sancto  
 regeneratus<sup>1</sup> est pareamus praeceptis eius quibus nos  
 edocuit ad salutem Praesta per dominum nostrum iesum  
 christum filium tuum qui tecum

[15] /COLLECTIO POST NOMINA [fo. 9b

UScipe quaesumus domine iesu omnipotens deus sacrificium  
 laudis oblatum quod pro tua hodierna incarnatione a nobis  
 offertur Et per eum<sup>2</sup> sic propiciatus adesto Ut superstitute-  
 bus uitam. defunctis requiem tribuas sempiternam Nomina  
 quorum sunt recitatione complexa scribi iubeas in aeterni-  
 tate pro quibus /apparuiisti in carne Saluator [fo. 10a  
 mundi qui cum coaeterno patre uiuis et regnas

[16] COLLECTIO AD PACEM

OMnipotens sempiterne deus qui hunc diem <sup>3</sup>incarnationis  
 tuae et partum<sup>3</sup> beatae mariae uirginis consecrasti  
 Quique discordiam uetustam per transgressionem ligni  
 ueteris cum angelis et hominibus per incarnationis  
 mysterium lapis angu /laris<sup>a</sup> iunxisti Da familie [fo. 10b  
 tuae in hac celebritate laetiae<sup>t</sup> Ut qui te consortem in carnis  
 propinquitate letantur ad summorum ciuium unitatem  
 super quos corpus adsumptum euexisti perducantur Et  
 semetipsos<sup>5</sup> per externa<sup>6</sup> complexa iungantur Ut iurgii  
 non pateat interruptio qui te auctorem gaudent in sua  
 natura per carnis uenisse contu /bernium Quod [fo. 11a  
 ipse prestare digneris qui cum patre et.

[17] IMMOLATIO MISSAE

URE dignum et iustum est aequum et salutare est nos  
 tibi gratias agere domine sancte pater omnipotens aeterne  
 deus Quia hodie dominus noster iesus christus dignatus est  
 uisitare mundum Processit de sacrario corporis uirginalis  
 et<sup>7</sup> descendit pietate de caelis Caccinerunt angeli  
 /gloria in excelsis cum humanitas claruit saluatoris [fo. 11b  
 Omnes denique turba exultabat angelorum quia terra regem

<sup>1</sup> ? generatus.

<sup>2</sup> id.

<sup>3</sup> —<sup>3</sup> per incarnationem tuam e.p. ; ? incarnatione tua et partu, N.F.

<sup>4</sup> laetitiae, omn.

<sup>5</sup> inter semetipsos, Mab.

<sup>6</sup> aeterna.

<sup>7</sup> ? qui.

<sup>a</sup> Cf. Is. xxviii, 16.

suscepit aeternum      Maria beata facta est templum praecio-  
 sum      portans dominum dominorum      Genuit enim pro  
 nostris delictis uitam praeclaram      ut mors pelleretur amara  
 Illa enim uiscera      quae humana[m] non nouerant macula[m]  
 deum portare meruerunt      /Natus est in mundo      qui [fo. 12a] 5  
 semper uixit et uiuit in caelo      Iesus christus filius tuus  
 dominus noster      Per quem maiestatem tuam laudant angeli

[18]

POST SANCTUS

<sup>a</sup>Gloria in excelsis deo      et in terra pax hominibus bonae  
 uoluntatis<sup>a</sup>      <sup>b</sup>Quia adpropinquauit redemptio nostra<sup>b</sup> 10  
 Uenit antiqua <sup>c</sup>expectatio gentium<sup>c</sup>      Adest promissa resurrectio  
 mortuorum<sup>1</sup>      /Iamque prae fulgit aeterna expectatio [fo. 12b  
 beatorum      Per christum dominum nostrum      Qui pridie  
 quam pro nostra omnium salute

[19]

POST SECRETA

15

**C**Redimus domine aduentum tuum      Recolimus passionem  
 tuam      Corpus tuum in peccatorum nostrorum remissione[m]  
 confractum      Sanguis sanctus tuus in praecium nostrae  
 redemptionis effusus est      Qui cum patre et spiritu sancto uiuis  
 et regnas in saecula 20

[20]

/ANTE ORATIONEM DOMINICAM

[fo. 13a]

**N**on nostro praesumentes pater sancte merito      sed domini  
 nostri iesu christi filii tui oboedientes imperio      audemus  
 dicere

[21]

POST ORATIONEM DOMINICAM

25

**L**ibera nos omnipotens deus      ab omni malo      ab omni  
 periculo      et custodi nos in omni opere bono      perfecta  
 ueritas      et uera libertas      deus qui regnas in saecula  
 seculorum

[22]

BENEDICTIO POPULI.

30

[a] / **D**eus qui aduentum tuae maiestatis      per [fo. 13b  
 angelum gabrielum† priusquam discenderis nuntiare<sup>2</sup>  
 iussisti      Qui (digna)nter intra humana uiscera ingressus  
 et<sup>3</sup> aluo uirginis hodie te mundus clarificatus e(x)cepit AMEN

<sup>1</sup> At foot of page, in Merovingian script, *Tubiet* probably = *Tubiel*. 35

<sup>2</sup> *nuntiari*.

<sup>3</sup> ? *ex*.

<sup>a</sup>—<sup>a</sup> Luc. ii, 14.

<sup>b</sup>—<sup>b</sup> Luc. xxi, 28.

<sup>c</sup>—<sup>c</sup> Gen. xlix, 10.

[b] Tu domine benedic hanc familiam tuam quem† hodierna  
sollemnitas in aduentu tuo fecit gaudere AMEN

[c] Da pacem populo tuo /quem pracciosa natiuitate [fo. 14a  
uiuificas et <sup>1</sup>passionis tolerantiam<sup>1</sup> a morte perpetua  
redemisti AMEN

[d] Tribue eis de thesauro tuo indeficientes adiutias bonitatis<sup>a</sup>  
Reple eos scientia ut inpollutis actibus et puro corde  
sequantur te ducem iustitiae quae<sup>2</sup> suum cognoscunt esse<sup>3</sup>  
factorem AMEN

[e] Et sicut in diebus illis aduenientem te in mundo 10  
perfidia herodis expauit. /et periit rex impius a facie [fo. 14b  
regis magni ita nunc praesenti tempore celebrata  
sollemnitas peccatorum nostrorum uincla dissoluat AMEN

[f] Ut cum iterum ad iudicandum ueneris nullus ex nobis  
ante tribunal tuum reus appareat Sed discussa de pectoribus 15  
nostris <sup>b</sup>caligine tenebrarum<sup>b</sup> placeamus conspectui tuo et  
perueniamus /ad illam terram quam sancti tui in [fo. 15a  
requiem possidebunt aeternam AMEN

[23] POST COMMUNIONEM

CYbo caeleste saginati et poculum† aeterni calicis recreati 20  
fratres karissimi domino deo nostro laudes et gratias  
indesinenter agamus petentes ut qui sacrosanctum corpus  
domini<sup>1</sup> iesu christi spiritaliter sumpsimus exuti a carnalibus  
uitiis spiritales effeci† mereamur per dominum nostrum  
iesum filium suum 25

[24] /COLLECTIO SEQUITUR [fo. 15b

SIt nobis domine quaesomus medicina mentis et corporis  
quod de sancti altaris tui benedictione percipimus ut  
nullis aduersitatibus oppremamur qui tanti remedii participa-  
tione munimur, per dominum nostrum iesum christum filium 30  
tuum

ORDO MISSAE IN NATALE SANCTI STEPHANI  
PROTOMARTYRIS.

[25] /V PRAEFATIO [fo. 16a

UEnerabilem atque sublimem beatissimi protomartyris 35  
stephani passionem hodie celebrantes Deum martyrum  
fratres karissimi depraccemur Ut sicut illi contemplatione

<sup>1</sup>—<sup>1</sup> *passionis toierantia*, omn., ? *per passionis tolerantiam*, the *p* (*per*) having  
dropped out before *passionis*.

<sup>2</sup> *quem*, omn.

<sup>4</sup> *domini nostri*, omn.

<sup>a</sup>—<sup>a</sup> Rom. ii, 4.

<sup>3</sup> om., Mab., Mur., Vez., N.F.

<sup>1</sup>—<sup>b</sup> 2 Pet. ii, 17.

meritorum suorum. coronam dare dignatus est nobis  
quoque plenissimam misericordiam ipsius precibus flexus.  
in omnibus largiatur Per dominum nostrum iesum christum  
filium suum.

[26]

/COLLECTIO SEQUITUR

[fo. 16b 5

**D**Eus qui sancto stephano martyri tuo et principatum in  
ministerio et principem in martyrio<sup>1</sup> contulisti dum  
nobis sancti diei huius festiuitatem pro eius uel com-  
memoratione uel passione donasti Exaudi quaesomus  
supplices familiae tuae praeces nobis eius peculiare praesidium 10  
tribue cuius pro inimicis /ac peccatoribus praeces [fo. 17a  
piissimus acceptasti Tribue etiam ut pro nobis in<sup>2</sup> inter-  
cessor existat qui pro suis persecutoribus supplicauit per  
dominum nostrum iesum christum filium tuum qui tecum beatus  
uiuuit 15

[27]

COLLECTIO POST NOMINA

**O**Mnipotens sempiterne deus qui sanctorum uirtute multi-  
plice aeclesiae tuae sacrum corpus exornans  
primitias martyrum gloriosi leuitae tui stephani /sanguinem  
dedicasti da nobis diem natalis eius honore praecipuo [fo. 17b 20  
celebrare quia non diffidimus eum fidelibus tuis posse  
suffragari qui dominicae caritatis imitator etiam pro suis  
persecutoribus supplicauit Tribueque<sup>3</sup> quaesomus per  
interuentum ipsius ut uiuentes salutem defuncti requiem  
consequantur aeternam Praesta per dominum nostrum filium 25  
tuum

[28]

COLLECTIO AD PACEM

**D**Eus caritatis indultor Deus indulgentiae muner- [fo. 18a  
ator qui sancto martyri tuo stephano in passione  
largitus es ut ymbrem lapidum clementer exciperet et pro 30  
lapidantibus supplicarit Pietatem tuam domine subnixis  
praecibus exoramus Ut dum martyris tui passionem  
recolimus per intercessionem ipsius pacis securitatem  
cum peccatorum nostrorum ueniam /consequi mere- [fo. 18b  
amur per dominum nostrum iesum christum filium tuum 35  
qui tecum

<sup>1</sup> *martyrio locum*, Mab., N.F.

<sup>2</sup> At the end of a line, the first syllable of *intercessor* in the next.

<sup>3</sup> *que* may be the first syllable of *quaesomus*, the first word of the next line ;  
*tribue*, Mab., Mur., N.F.



[29]

## CONTESTATIO MISSAE

**D**ignum et iustum est      aequum et iustum est      te  
 laudare      teque benedicere      tibi gratias agere  
 omnipotens sempiternus deus      Qui gloriaris in conuentu  
 sanctorum tuorum      quos <sup>a</sup>ante mundi constitutionem<sup>a</sup> praeelec- 5  
 tos      <sup>b</sup>spiritali in caelestibus benedictione<sup>b</sup> signasti      Quosque  
 unigenito tuo /per adsumptionem carnis      et crucis [fo. 19a  
 redemptionem sociasti      In quibus spiritum tuum sanctum reg-  
 nare fecisti      per quem ad felicitis martyrii gloriam pietatis tuae  
 fauorem<sup>1</sup> uenerunt      Digne igitur tibi      domine uirtutum 10  
 festa sollempnitas agitur      tibi haec dies sacrata celebratur  
 quam<sup>2</sup> beati stephani primi martyris tui sanguis      in tuae  
 ueritatis testimonio profusus      /magnificum<sup>3</sup> nominis [fo. 19b  
 tui honore<sup>4</sup> signauit      Hic est enim illius nominis primus  
 confessor      <sup>e</sup>quod est supra omne nomen<sup>e</sup>      In quo unicum 15  
 salutis nostrae praesidium pater aeternae posuisti      Hic in  
 aeclesia tua      quam splendidum      ad cunctorum animos  
 confirmandos      unicasti laudis praecessit exemplum      Hic post  
 passionem domini nostri iesu christi      uictoriae palmam primus  
 inuasit      /Hic ut leuitico ministerio      per spiritum [fo. 20a 20  
 sanctum ab apostulis consecratus est      niueo candore  
 confestim emicuit martyrii cruore purpureus      O benedic-  
 tum <sup>d</sup>abrahae semen<sup>d</sup>      apostolicae doctrinae      et dominicae  
 crucis prior omnium factus imitator et testis      Merito <sup>e</sup>caelos  
 apertos uidit      et iesum stantem ad dexteram dei<sup>e</sup>      Digne 25  
 igitur ac iuste talem sub tui nominis confessio<sup>ne</sup> lauda- [fo. 20b  
 mus      Omnipotens deus      quem ad tantam gloriam uocare  
 dignatus es      suffragia eius nobis pro tua pietate concede  
 Talis pro hac hac<sup>†</sup> plebe praecetur      qualem illum post  
 trophea uenientem      exultans christus excepit      Illi pro 30  
 nobis oculi sublimentur      qui adhuc in hoc <sup>f</sup>mortis corpore<sup>f</sup>  
 constituti      stantem ad dexteram patris filium dei      in ipsa  
 passionis hora uiderunt      Ille pro no/bis obteneat [fo. 21a  
 qui pro persecutoribus suis      dum lapidaretur orabat      ad te  
 sancte deus pater omnipotens      Per dominum nostrum iesum 35  
 christum filium tuum tuum<sup>†</sup>      Qui pro peccatis nostris nasci  
 carne per uirginem      Et pati dignatus est mortem      ut  
 martyres suos suo pati doceret exemplo      Cui merito omnes

<sup>1</sup> favore, omn.<sup>2</sup> qua, Mab., N.F.<sup>4</sup> honorem, omn.<sup>a—</sup> Ioh. xvii, 24, etc.<sup>c—</sup> Phil. ii, 9.<sup>e—</sup> Act. vii, 56.<sup>3</sup> ? magnifico.<sup>b—</sup> Eph. i, 3.<sup>d—</sup> Ps. civ, 6 ; 2 Cor. xi, 22.<sup>f—</sup> Rom. vii, 24.

angeli atque archangeli sine cessatione proclamant dicentes  
SANCTUS SANCTUS SANCTUS

[30] /COLLECTIO POST SANCTUS [fo. 21b

Uere sanctus uere benedictus dominus noster iesus  
christus unigenitus tuus qui martyrem suum stephan- 5  
um caelestis aulae collegio munerauit qui corporis nostri  
infirmittatem suscepit priusquam<sup>1</sup> pium sanguinem pro  
humana salute funderet mysterium sacrae sollemnittatis  
instituit ipse enim pridie quam pateretur

[31] POST MYSTERIUM. 10

/Hoc ergo facimus domine Haec praecepta serua- [fo. 22a  
mus Haec<sup>2</sup> sacri corporis passionem sacris sollemnibus  
praedicamus quaesomus omnipotens deus ut sicut uerita-  
tem nunc sacramenti caelestis exsequimur ipsi ueritati 15  
dominici corporis ac sanguinis haereamus per dominum  
nostrum iesum christum filium tuum

[32] ANTE ORATIONEM DOMINICAM

Gloriosi leuitae exemplis et beatissimi ma[r]tyris /stephani  
magisteriis instituti<sup>3</sup> aeterno regi et patri deo [fo. 22b  
praecem fratres karissimi cum omni humilitate funda- 20  
mus Ut dato nobis fidei calore uel munere ad martyrii  
nos desiderium amoris sui igne succendat eiusque imitatores  
efficiat qui non solum pro sui gloriam uerum etiam pro  
exemplis eruditionis nostrae passionem sustenuit Et cui  
conferre dignatus est in passione /uirtutem inter- [fo. 23a 25  
cedendi pro nobis tribuat facultatem Et orationem quam  
praccipere dignatus est dicere sine cunctationem permittat  
PATER NOSTER

[33] POST ORATIONEM DOMINICAM

Libera nos a malo omnipotens deus et tribue nobis supplici- 30  
bus tuis tam prumptum† pro christo tuo ad patiendum  
animum ut probemur non nos martyrio sed nobis defuisse  
martyrium. per

<sup>1</sup> et priusquam.

<sup>2</sup> Hanc, Mab., Vez., N.F.

<sup>3</sup> institutis, Mur. (probably a printer's error).

[34] /BENEDICTIO POPULI [fo. 23b

a] D<sup>E</sup>us qui tuos martyres ita uincexisti caritate  
ut pro te etiam mori cupirent ne perirent AMEN  
b] Et <sup>1</sup>beatum stephanum in confessione ita succendisti  
idem<sup>1</sup> ut ymbrem lapidum non timeret AMEN 5  
c] Exaudi praecem familiae tuae amatoris inter festa plauden-  
tem AMEN  
d] Accedat ad te uox illa intercedens pro populo pro ini-  
micis quae orabat in ipso martyrio AMEN [fo. 24a  
e] Ut se obtinente et te remunerante perueniat illuc 10  
plebs adquaesita per gratiam ubi te caelis apertis ipse uidit  
in gloriam<sup>2</sup> AMEN <sup>3</sup>Quod ipse praestare digneris<sup>3</sup>.

[35] COLLECTIO POST EUCHARISTIAM

D<sup>E</sup>us perennis salus beatitudo inaestimabilis da  
quaesumus omnibus tuis ut qui sancta ac beata sum- 15  
erunt et sancti iugiter et beati esse mereantur quod  
ipse prestare digneris

[36] /CONSUMMATIO MISSAE [fo. 24b

G<sup>R</sup>atias agimus tibi domine multiplicatis circa nos misera-  
tionibus tuis qui et fili tui natiuitate nos saluas et 20  
martyris stephani depraeccatione sustentas per dominum  
nostrum filium tuum

# MISSA IN NATALE: APOSTULORUM: IACOBI. ET IOHANNIS<sup>4</sup>

[37] <sup>5</sup> /[PRAEFATIO] [fo. 25a 25

E<sup>L</sup>ectionis dominicae praeclarum testimonium atque  
apostolicae congregationis admirabile ornamentum  
et euangelicae ueritatis caeleste praeconium sanctos dei apostulos  
et martyres iacobum et iohannem praesenti festiuitate  
generantes fratres karissimi domino ac deo nostro 30  
pariter supplicemus ut qui eorum electionem uocatione  
ua /praesciit <sup>6</sup>nostra quoque uocatione<sup>6</sup> munerum [fo. 25b

<sup>1</sup>—<sup>1</sup> *beatum stephanum . . . fide, omn.*

<sup>2</sup> *gloria, N.F.*

<sup>3</sup>—<sup>3</sup> Merovingian script by the original scribe.

<sup>4</sup> At the foot of the page, *glorio*, inserted by an early scribe.

35

<sup>5</sup> Here the Roman numerals prefixed to the *Missae* cease.

<sup>6</sup>—<sup>6</sup> *nostram quoque uocationem*, Mab., N.F.

sua electione confirmet Donetque nobis timoris sui  
 perseuerantiam qui illis apostulatus gratiam uel martyrii  
 dedit coronam per dominum nostrum iesum christum filium  
 suum.

[38]

## COLLECTIO SEQUITUR

**D**omine qui beatissimis apostulis tuis iacobo et iohanni  
 gloriam martyrii bibitione tui calicis prædixisti Ut  
 et confirmaris /responsionem quam fides pura protu- [fo. 26a  
 lerat et conferres uirtutem quam caritas deuota praesump-  
 serat Hanc eorum passionis memoriam aeclesiam tuam sol- 10  
 lemniter celebrantem placatus intende Prosit quaesomus  
 commemoratio sanctorum beatissimorum ad obtinendum tuae  
 miserationis auditum Prosit apostolorum titulos recolare  
 ut maiestatis tuae aures oratio nostra /ualeat inclinare [fo. 26b  
 Prosit supplicare patrociniis ut digneris exaudire suf- 15  
 fragiis Saluator mundi qui cum aeterno patre et spiritu sancto  
 uiuis et regnas

[39]

COLLECTIO POST<sup>1</sup> NOMINA

**D**omine quem uocantem sancti apostuli iacobus et iohannis  
 fide integra sunt secuti Et quem sequentes ex 20  
 caritate integra sunt electi ut mundi piscatores fierint qui  
 profundi retia reliquissent. /<sup>a</sup>Auribus percipe quaesomus [fo. 27a  
 orationem nostram<sup>a</sup> et tribue ut dum apostolicos triumphos  
 admiramur et colimus si adsequi eorum facta non possu-  
 mus implere saltem monita contendamus Quod ipse prae- 25  
 stare digneris qui cum patre et spiritu

[40]

## COLLECTIO AD PACEM.

**D**omine aeternae cui ita in sanctis apostulis tuis iacobo et  
 iohanne placuit archanum dispensationis <sup>2</sup>im[plere]  
 /ut glorioso passionis exemplo ap(ostu)l(o)rum chorum [fo. 27b 30  
 ille p(rae) cederet iste pr(aemitteret at)que ita inter utrumque  
 grex consummaretur beatus ut omnium deuotionem ille  
 praecederet iste concluderet Miserere nostri et exaudi  
 nos et praesta ut possimus praedictorum martyrum tuorum  
 apostolorumque uel illius exemplo fidem tenere qua 31  
 /coronatur uel istius magisterio caritatem discere [fo. 28a  
 quam docetur per dominum nostrum iesum christum  
 filium tuum qui tecum

<sup>1</sup> *z* above the line.<sup>2</sup> The scribe wrote *im* at the end of the page, but omitted to complete the word 4  
 at the beginning of the next.<sup>a</sup>—<sup>a</sup> Ps. xvi, i.



## [41] IMMOLATIO MISSAE

**D**ignum et iustum est uere aequum et iustum est nos  
 tibi gratias agere uota persolvere domine sancte pater  
 omnipotens aeternae deus Quoniam tibi <sup>a</sup>uiuimus<sup>1</sup> omnia opera  
 tua<sup>a</sup> et in factura eorum te conlaudant et benedicunt 5  
 /omnes sancti tui quos praedestinasti <sup>b</sup>conformes fieri [fo. 28b  
 imaginis<sup>2</sup> filii tui<sup>b</sup> In quo exaltatum est cornu<sup>3</sup> salutis  
 eorum Qui nomen eius <sup>c</sup>quod est super omne nomen<sup>c</sup>  
 coram regibus et potestatibus huius saeculi uoce libera confi-  
 tentes ipsius domini saluatoris exemplo per patibula poen- 10  
 arum de persecutoribus suis et diabulo triumpharunt  
 Et corpora sua dan† /dantes hostiam deo praeciosa tibi [fo. 29a  
 morte caeciderunt Ex quibus extant beatissimi apostuli et  
 martyres tui iacobus et iohannis quorum natalem hodie  
 celebramus Obsecrantes misericordiam tuam piissime 15  
 atque omnipotens deus ut eorum meritis suffragantibus  
 praeces nostras propicius exaudias Per dominum nostrum  
 ihm<sup>4</sup> christum filium tuum qui est sanctorum /omnium [fo. 29b  
 uirtus et gloria uictoria martyrum et corona Pastor ouium  
 et hostia sacerdotum Redemptio gentium et propiciatio 20  
 peccatorum Ante cuius sacratissima† sede† sede† stant angeli  
 atque archangelis† et sine cessatione proclamant dicentes  
 SANCTUS SANCTUS SANCTUS

## [42] COLLECTIO POST SANCTUS

**O**Sanna in excelsis uere sanctus uere bene/dictus [fo. 30a 25  
 dominus noster iesus christus filius tuus qui sanctus in  
 sanctis pro morte uitam pro poena gloriam pro con-  
 fessione uicturiam prestare dignatus est Ipse enim qui pridie  
 quam pateretur

## [43] BENEDICTIO POPULI

30

[a] **D**Eus qui tuos<sup>b</sup> apostulos. praeciosa gentium lumina prae-  
 parasti dum iacobum et iohannem ad inlustrandas  
 animas inter uasa ecclesiae /candelabra fidei prae- [fo. 30b  
 tulisti AMEN

[b] Da plebi tuae imitare† quod unus exorando alius 35  
 docendo formauit AMEN

[c] Fructificet in hoc populo quod seminauit iste uerbo  
 plantauit ille martyrio

<sup>1</sup> ? *uiuant*.<sup>2</sup> *imagini*, Mab., Mur. Vez., N.F.<sup>3</sup> The abbreviation sign for *m* is added.<sup>4</sup> *iesum*, *omn*.<sup>5</sup> ? *duos*.

40

<sup>a</sup>—<sup>a</sup> Cf. Act. xvii, 28.<sup>b</sup>—<sup>b</sup> Rom. viii, 29.<sup>c</sup>—<sup>c</sup> Phil. ii, 9.

Ut eorum interuentu haec turba illius reficiatur dulcidine  
 supra cuius pectus /carus iohannis accubuit AMEN [fo. 31a  
 Quod ipse praestare digneris qui in trinitate perfecta

[44]

## POST COMMUNIONEM

**R** Epleti domine apostulorum celebritate tuorum quaeso- 5  
 mus ut te semper in eorum commemoratione laude-  
 mus et tuam misericordiam isdem semper depraecantibus  
 consequamur per dominum

[45]

## COLLECTIO SEQUITUR.

**A** Postulorum quæsomus /domine intercessione nos [fo. 31b 10  
 adiua pro quorum sollemnitate laetantes sancta tua  
 percepimus dona per dominum

MISSA IN NATALE SANCTORUM  
 INFANTUM

[46]

15

**D** Eus qui uniuersam aeclesiam tuam praeciosorum marty-  
 rum tuorum uirtutibus uelut quibusdam<sup>1</sup> /floribus [fo. 32a  
 coronasti ut per triumphos tuorum testium et sollemnita-  
 tum gloriam et deuotionum exempla susciperes Sicut in  
 hoc die quo pro domino nostro iesu christo infantum 20  
 innocentiam extollis usque ad merita passionum Feliciter  
 pro christo mortui sunt sed felicius cum eodem in aeternitate  
 uicturi Qui ad hoc tantum per humanam infirmi-  
 tatem /nati sunt ad erumnam ut per dei gratiam [fo. 32b  
 nascerentur martyres ad coronam Praesta omnipotens deus 25  
 in hac sollemnitate diei huius Ut sicut illis dedisti palmas  
 uicturae ita nobis quoque consortium tribuas sempiternum  
 per dominum nostrum iesum christum filium tuum qui tecum  
 uiuit

[47]

## COLLECTIO SEQUITUR

30

**D** Eus omnipotentiae ac benignitatis /Deus miseri- [fo. 33a  
 cordiae atque pietatis qui bethlemiticae plebi ac  
 dominicae ciuitati pro temporalibus aerumnis gaudia  
 aeterna tribuisti Ut rachel sancta plorans filios suos

<sup>1</sup> In Merovingian cursive scribbling at the foot of the page: *gaudens exultat* 35  
*dicens, K[a]r[issi]mi zonay.*

quae praeferebat ex dolore luctum nollet ex consolatione  
 solatium <sup>1</sup>Quia uidelicet<sup>1</sup> uideretur de praesenti infantum  
 amissione conterrita erat tamen beata de martyrum perpet<sup>+</sup>  
 /perpetuitate segura Da cunctis domine in hoc [fo. 33b  
 loco consistentibus et uniuersae plebi istius loci Ut sic 5  
 habeant ex sanctae uitae conuersatione palmam sicut  
 habuerunt paruoli ex passione uicturiam per dominum nostrum  
 iesum christum filium tuum qui tecum uiuit

[48]

## COLLECTIO POST NOMINA

D<sup>E</sup>us qui id quod per infantiam uidetur exiguum 10  
 magnum facis esse per merita qui primordia /aduentus  
 tui triumphis glorificas paruolorum prius eos passionis [fo. 34a  
 martyrio quam aetatis prouehis incremento Felix mors  
 eorum et beatificanda conditio per quam eis contegit  
 ut sacuitiam crudellissimi herodis deuicerint triumphando et 15  
 christum mererentur in praemio Da huic populo tuo  
 nomini consecrato<sup>2</sup> per consimilis gratiae admirationem<sup>3</sup>  
 meritorum /similium dignitatem [U]t qui hanc [fo. 34b  
 sanctorum infantum festiuitatem pro honorem nominis tui  
 celebrant ad ipsorum infantum beatitudinem profectu 20  
 fidei semper ascendant [Q]uod ipse praestare digneris  
 qui

[49]

## IMMOLATIO MISSAE

D<sup>I</sup>gnum et iustum est uere dignum et iustum est nos  
 tibi semper et ubique gratias agere domine sancte pater 25  
 omnipotens aeternae deus /Pro his praecipue quorum [fo. 35a  
 hodierno die annua festiuitate recolentes memoriam pas-  
 sionis celebramus quos herodianus satellis lactantum matrum  
 uberibus abstraxit Qui iure dicuntur martyrum flores  
<sup>4</sup>qui in medio frigore infedilitatis† exorti<sup>4</sup> uelut primas erum- 30  
 pentes ecclesiae gemmas quaedam persecutionis pruina  
 /pruina† discussit rutilante fonte in bethleem ciuitatem<sup>5</sup> [fo. 35b  
 Infantes enim <sup>6</sup>qui aetate<sup>6</sup> loqui non poterant laudem domini  
 cum gaudio<sup>7</sup> resonabant Occisi praedicant quod uiui  
 non poterant Loquuntur sanguine quod lingua nequie- 35  
 runt Contulit his martyrium laudem quibus abnegauerat  
 lingua sermonem Praemittit infantes infans christus ad

<sup>1</sup>—<sup>1</sup> *Quia licet*, Mab. ; *quae licet*, N.F.<sup>2</sup> a cross (? m<sup>1</sup>) over *consecrato*.<sup>4</sup>—<sup>4</sup> *quos . . . exortos*.<sup>3</sup> *adiminationem*, Mab.<sup>5</sup> *ciuitate*, Mab., N.F.<sup>6</sup>—<sup>6</sup> The MS. has *quiaetate* ; *quia aetate*, omn. ; but in the MS. *ae* diphthong is always so written, and *qui* (as N.F. admit) makes better sense than *quia*.<sup>7</sup> ? *gladio*, Mab.



caelos /transmittit noua exenia patri primicias [fo. 36a  
 exhibet genetori Paruulorum prima martyria herodis scelere  
 perpetrata prestat hostis corpori dum nocet beneficium  
 tribuit dum occidit Moriendo uiuitur Cadendo resur- 5  
 gitur uicturia per interitum conprobatur Pro his ergo bene-  
 ficiis et pro praesenti sollemnitate inmensas pietati tuae  
 /gratias referentes potius quam rependentes cum [fo. 36b  
 sanctis angelis et archangelis qui unum te deum dominan-  
 tem distinctum nec diuisum trinum nec triplicem  
 solum nec solitarium consona laudamus uoce dicentes SANCTUS 10  
 SANCTUS SANCTUS

[50]

## BENEDICTIO POPULI

[a] **D**Eus qui tibi consecrasti primitias martyrum ab innocen-  
 tia paruulorum AMEN

[b] /Et prius tibi coaptasti in confessione[m] infantiam [fo. 37a 15  
 quam lingua solueretur in uerba AMEN

[c] Concide plebem tuam innocentem per gratiam et si non  
 sint tempore<sup>1</sup> sanguine fuso martyria AMEN

[d] Seruetur hic populus purgatus baptisate qui tibi pla-  
 citam fecisti innocentiam per cruorem AMEN. 20

[e] Ut illic suo interuentu grex accedat per lauacrum /ubi felices  
 paruuli perfusi rore sanguinis gloriantur AMEN. [fo. 37b  
 Per dominum nostrum iesum christum filium tuum qui  
 tecum uiuit et regnat<sup>2</sup>

/ORDO MISSAE IN CIRCUMCISIONE [fo. 38a 25  
 DOMINI NOSTRI IESU CHRISTI

[51]

## [PRAEFATIO]

**C**Hristo domino nostro qui pro nobis dignatus est  
 carne nasci lege circumcidi flumine baptizari<sup>3</sup> In  
 hac octaua natiuitatis eius die qua in se circumcisionis 30  
 sacramentum /secundum praecepti ueteris formam [fo. 38b  
 agi uoluit fratres karissimi humiliter diprecemur Ut  
 intra ecclesiae uterum nos uiuentes nova<sup>4</sup> cotidie recreatione  
 parturiat Quousque in nobis sua forma in qua perfecte  
 aetatis plenitudinem<sup>a</sup> teneamus appareat Cordis nostri prae- 35  
 putia quae gentilibus uitiis excreuerunt non ferro sed  
 spiritu circumcidat. /donec carnali incremento facinoribus [fo. 39a

<sup>1</sup> hoc tempore.<sup>2</sup> The lower half of the page is blank.<sup>3</sup> zari in the margin by a later hand.<sup>4</sup> nova, inserted in the margin by the original scribe; om. omn.<sup>a</sup>—<sup>a</sup> Eph. iv, 13.



amputatis hoc solum in natura nostra faciat uiuere quod  
sibi et seruire ualeat et placere quod ipse praestare  
dignetur qui cum patre et spiritu sancto uiuit et regnat

[52] COLLECTIO SEQUITUR

SAncte omnipotens aeterne deus <sup>a</sup>tu nos conuertens uiui- 5  
fica<sup>a</sup> et<sup>1</sup> quos error gentilitatis inuoluit agnitionis tuae  
munus absoluat /ut aculeo mortis extincto aeternis [fo. 39b  
uiuificemur oraculis ut <sup>b</sup>sicut per infirmitatem carnis serui-  
uimus iniustitiae et iniquitati ita nunc liberati a pecca-  
ti[s] seruiamus iustitiae in sanctificatione<sup>b2</sup> per dominum 10  
nostrum iesum christum filium tuum

[53] COLLECTIO POST NOMINA

AUditis nominibus offerentum fratres dilectissimi  
christum dominum deprecemur /ut sicut pro [fo. 40a  
eius circumcissione carnali sollempnia celebramus ita 15  
spiritualium nequitiarum<sup>c</sup> inlusione deuicta laetemur praestante  
pietate sua ut haec sacrificia sic uiuentibus proficiant ad  
emendationem ut defunctis opitulentur ad requiem Per  
dominum nostrum iesum christum filium suum secum  
uiuentem semperque regnantem in unitate spiritus sancti 20  
in secula seculorum

[54] /COLLECTIO AD PACEM [fo. 40b

D<sup>E</sup>us qui magis circumcisionem cordis<sup>d</sup> quam corporis  
diligis et non admittis inductam per litteram praeputii  
circumcisionem sed fidei innexam cum bono opere carita- 25  
tem Tu nostras aures deseca ne audiant sanguinem  
Corda ne teneant dolum Oculos ne inuadant alie-  
num Tu in manibus succide quod /polluit In pedi- [fo. 41a  
bus quod ad malum currit In praeputiis quod carnalia  
concupiscit Tu incide quod laniat Praecide quod uulne- 30  
rat Abscide<sup>3</sup> quod lacerat Excide quod scandala incrimen-  
tat Ut amputato facinore sola in nos ualeat caritas  
propagari Per dominum nostrum iesum christum filium t<sup>†</sup>  
uum

[55] IMMOLATIO

35

D<sup>I</sup>gnum et iustum est uere aequum et iustum est  
/nos tibi gratias agere teque benedicere in [fo. 41b  
omni tempore omnipotens aeterne deus quia in te

<sup>1</sup> om., Mur.

<sup>2</sup> sanctificationem, N.F.

<sup>3</sup> Abscinde, Mab., Mur.

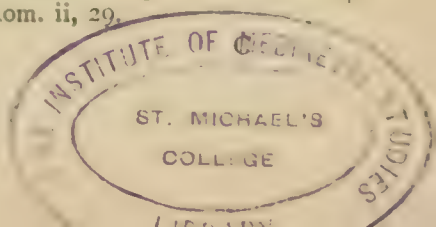
<sup>a—a</sup> Cf. Ps. lxxxiv, 7.

<sup>c—c</sup> Eph. vi, 12.

<sup>b—b</sup> Cf. Rom. vi, 19.

<sup>d</sup> Cf. Rom. ii, 29.

40



<sup>a</sup>uiuimus mouemur et sumus<sup>a</sup> et nullum tempus  
 nullumque momentum est quo<sup>1</sup> a beneficiis pietatis tuae  
 uacuum transagamus<sup>†</sup> His autem diebus quos uariis  
 sollemnitatum causis salutarium nobis operum tuorum et  
 munerum memoria signauit uel innouante /laetitia [fo. 42a 5  
 praeteriti gaudii uel permanentis boni tempus agnosci-  
 mus et propterea exultamus uberius quia sicut in recens  
 gaudium de uenerabilis gratiae recordatione reuiuisci-  
 mus<sup>2</sup> Unde hodiernum diem a die salutiferi natalis octa-  
 uum legitima domini secundum carnem geniti circum- 10  
 cisione signatum ordinata commemoratione /reco- [fo. 42b  
 lentes sacrificium pacis in uotis sollemnibus honoramus  
 et tantae dignationis opus in domini altissimi pia humilitate  
 ueneramur Qui sicut mortalitatem nostram adsumpsit ut  
 mortem consumeret ita et iugum legis in sua carne 15  
 suscepit ut iugum diabuli a nostra ceruice discuteret  
 Circumcisis est in carne corporis nostri /ut nos per [fo. 43a  
 uerbum spiritus sui in corde purgati sine carnis uulnere  
 circumcideremur in spiritu ut utrique sexui proficeret  
 circumcisio spiritalis quia pro uniuersitate generis humani 20  
 saluator aduenerat Unde utrumque sexum sacramen-  
 tum<sup>3</sup> incarnationis amplexus est suscipiens uirum natus  
 ex faemina Quam ob rem domine /sacrificium [fo. 43b  
 circumcisionis sollemnitate uotiuā pro nostrae aeternitatis  
 gaudio suppliciter offerentes placido dignare conspectu 25  
 respicere<sup>4</sup> et offerentium preces placatus exaudi Per  
 christum dominum nostrum per quem maiestatem tuam  
 laudant angeli

[56]

## POST SANCTUS

Uere sanctus uere benedictus dominus noster iesus 30  
 christus <sup>b</sup>filius tuus /qui uenit quaerere et saluum [fo. 44a  
 facere quod perierat<sup>b</sup> Ipse enim pridie quam

[57]

## POST SECRETA.

Haec nos domine instituta et praecepta retenentes  
 suppliciter oramus uti hoc sacrificium suscipere et 35  
 benedicere et sanctificare digneris ut fiat nobis eucharistia  
 legitima in tuo filique tui nomine et spiritus sancti in

<sup>1</sup> quod.<sup>2</sup> originally *creuiuiscimus*.<sup>3</sup> for *sacramento*, N.F., or *in* (cf. Moz.) or *per sacramentum*.<sup>4</sup> *conspicere*, omn.<sup>a</sup>—<sup>a</sup> Act. xvii, 28.<sup>b</sup>—<sup>b</sup> Luc. xix, 10.

transforma/tionem corporis ac sanguinis domini dei [fo. 44b  
 nostri iesu christi unigeniti tui per quem omnia creas  
 creata benedixis benedicta sanctificas et sanctificata  
 largires deus qui in trinitate perfecta uiuis et regnas in  
 saecula saeculorum

5

[58] ANTE ORATIONEM DOMINICAM

**O**Mnipotentem sempiternum dominum deprecemur ut  
 qui in domini nostri iesu christi circumcisione /tribuit [fo. 45a  
 totius reigionis initium perfectionemque constare det nobis  
 in eius portione censi in quo totius salutis humanae 10  
 perfectio summa consistit et orationem quam nos dominus  
 noster edocuit cum fiducia dicere permittat Pater noster

[59] POST ORATIONEM DOMINICAM

**L**ibera nos a malo omnipotens deus et praesta ut incisa  
 mole facinorum /sola in nos proficiant incrementa [fo. 45b 15  
 uirtutum per dominum nostrum iesum christum filium tuum

[60] BENEDICTIO POPULI

[a] **D**Eus rerum omnium rector et conditor qui omnia  
 quae a te facta sunt maiestate implet scientia  
 ordinas pietate custodis AMEN 20  
 [b] Respicere dignare hos populos tuos qui per nostri oris  
 officium benedictionum tuarum /dona desiderant AMEN [fo. 46a  
 [c] Reple eos tuae scientia uoluntatis ut in omnibus  
 mandatorum imperio. pie uenerationis famulentur officio  
 AMEN 25  
 [d] Auerte ab his inhonesta et turpia libidinum probra  
 Auerte iocundas et noxias corporum uoluptates Auerte  
 inuidiam tuis beneficiis et bonis omnibus inimicam AMEN  
 [e] Ut in omni patientia. /et longanimitate crescentes [fo. 46b  
 a te uocati ad patrem aeterni luminis transeant in regnum 30  
 hereditariae claritatis AMEN

Quod ipse praestare digneris qui cum patre et spiritu  
 sancto uiuis et regnas in saecula saeculorum AMEN

[61] COLLECTIO POST COMMUNIONEM

**R**Efecti spiritali cybo et caelesti poculo reparati 35  
 omnipotentem deum fratres karissimi deprecemur  
 /ut qui nos a corporis sui participatione<sup>a</sup> et sanguinis [fo. 47a

<sup>a</sup> I Cor. x, 16.



effusione redemit in requiem sempiternam iubeat conlocare<sup>1</sup> per dominum nostrum iesum christum filium suum

[62]

## COLLECTIO SEQUITUR

**M**isericordiam tuam domine supplices exoramus ut hoc  
tuum sacramentum non sit nobis reatus ad poenam  
sed fiat intercessio salutaris ad ueniam quod ipse prestare  
digneris

[63]

/BENEDICTIO POPULI (IN CIR)CUMCISIONE  
DOMINI

[fo. 47b

[a] **B**enedicat uos dominus omnipotens et per abundantiam  
misericordiae suae cor uestrum conroboret AMEN 10

[b] Mentem sanctificet Uitam amplificet Castimoniam  
decoret atque sensus uestros in bonis operibus semper  
aedificet AMEN

[c] Prospera tribuat Pacem concedat Salutem /con- [fo. 48a 15  
ferat Quietem nutriat Caritatem muniat Et ab omni-  
bus diabolicis et humanis insidiis sua uos semper protec-  
tione et uirtute defendat AMEN

[d] Et ita deuotionem uestram placatus semper suscipiat ut  
quaecumque ab eo postulaueritis clementer concedat AMEN 20

[e] Auferat omnia mala quae gessistis et tribuat gratiam quam  
rogastis AMEN Per <sup>2</sup>dominum nostrum iesum christum filium  
suum.<sup>2</sup>

/INCIPIUNT PRAEFATAS<sup>3</sup> CUM COLLECTIONES  
IN UIGILIIS EPHIPHANIAE

[fo. 48b 25

[64]

## PRAEFATIO

**M**iraculorum primordia quae dominus noster iesus christus  
proferre in adsumptae carnis nouitate dig/natus  
est fratres karissimi debita exultatione uenere- [fo. 49a  
mur Quia dum se deum intra humana uiscera proferebat 30  
iam de salutis nostrae absolutione tractabat Homo est utique  
inuitatus ad nuptias et quod in nuptiis protulit deum  
probauit Cujus praeconia nec inter ipsa quidem uirtutum  
possumus rudimenta depromere Sed dum tantorum† rerum  
/stupiscimus gloriam temeritatis<sup>4</sup> proferendae laudis [fo. 49b 35  
ingredimur Humili ergo oratione poscamus ut per ipsum  
ad uitam aeternam nobis tribuatur ingressus cuius natiuitatis

<sup>1</sup> ? *collocari*, N.F.<sup>2</sup>—<sup>2</sup> Merovingian script by the original copyist.<sup>3</sup> *praefationes*.<sup>4</sup> *temeritatem*, Mab., N.F.



lumine orbis inlustratus est uniuersus Quod ipse praestare  
dignetur qui in trinitate perfecta uiuit et regnat in saecula  
saeculorum.

[65] COLLECTIO SEQUITUR.

/O Mnipotens et misericors deus plebi tuae sup- [fo. 50a 5  
pliciter exoranti. pia benignitate responde quam cernis  
in hoc die fideli deuotione gaudere Quo dominus ac deus  
noster. uera humilitate<sup>1</sup> suscepta sic seruilem formam  
misericorditer ostendit in saeculo ut diuinam potentiam suam  
mirabiliter monstraret in caelo Qui enim pro nobis puer par- 10  
uolus fuit ipse ad se magos officio stillae praeceuntis [fo. 50b  
adduxit Obsecramus itaque domine clementiam tuam ut  
sicut illis dedisti christum tuum uerum deum in uera carne  
cognoscere sic omnes fideles tuos quos materno sinu  
sancta gestat acclesia in praesenti tempore protegas inuictae 15  
uirtutis auxilium<sup>2</sup> et in futuro facias regni caelestis adepti  
munere sempiterno<sup>3</sup> Per ipsum dominum nostrum [fo. 51a  
iesum christum filium tuum qui tecum beatus uiuit

[66] PRAEFATIO

O [M]nipotentem dominum fratres karissimi et iesum 20  
christum filium eius et saluatorem nostrum qui tantis  
uirtutibus se manifestauit in terris et multa mirabilia demon-  
strauit in populis uniuersi summis praecibus depraecemur  
ut qui <sup>a</sup>infirmos curauit. /et mortuos suscitauit leprosus† [fo. 51b  
mundauit<sup>a</sup> caecos inluminauit et de quinque panes† et 25  
duobus piscibus quinque milia hominum satiauit Ut qui haec  
operatus est in terris nobis quoque propicius adesse dignetur  
in cunctis delictis Saluator mundi qui cum aeterno patre  
uiuit et regnat

[67] COLLECTIO SEQUITUR

30

O Mnipotens sempiterne deus mundi creator /et [fo. 52a  
rektor qui hunc superuenturae sollemnitatis diem  
electionis gentium primitiis consecrasti Imple mundum glo-  
ria tua et subdetis tibi populis per luminis tui lumen  
appare ut salutare tuum noua caelorum claritate mira- 35  
bile nostris semper innouandis cordibus<sup>4</sup> oriatur per  
dominum nostrum iesum christum filium [tuum] qui tecum uiuit  
et regnat.

<sup>1</sup> ? *humanitate* : Cf. p. 23, l. 23, *Cujus humanitas uera*.

<sup>2</sup> *auxilio*, Mab., N. F.

<sup>3—3</sup> *munera sempiterna*.

<sup>4</sup> After *i*, the scribe began to write *s* (*cordis*), but did not complete the letter.

<sup>a—a</sup> Cf. Mt. x, 8; xi, 5.

[68]

## PRAEFATIO

/D Eum omnipotente[m] qui nobis huius noctis [fo. 52b  
festiuitatem indulsit fratres karissimi depræcemur  
ut det nobis etiam munditiam cordis ut sicut magi stilla  
præeunte dominum iesum christum inuenerunt et optata 5  
consecuti sunt gaudia atque a<sup>a</sup>per<sup>a</sup>tis thesauris suis  
obtulerunt ei munera aurum thus et murra<sup>a</sup> Ita et nos famoli  
sui eiusdem saluatoris /nostri auxilio præmoniti [fo. 53a  
terram promissionis mereamur ingredi ut gaudeamus nos  
aeterna regni caelestis possessione ditari Per dominum 10  
nostrum iesum christum filium suum secum uiuentem sem-  
perque regnantem.

[69]

## COLLECTIO SEQUITUR.

D Eus qui uerbi tui incarnationem præclari testimonio  
sideris indecasti quod uidentes magi oblati maies- 15  
tatem tuam /muneribus adorarunt Concide ut semper [fo. 53b  
in mentibus nostris tuæ appareat <sup>1</sup>stellæ noti[ti]a<sup>1</sup>. ac noster  
in tua sit confessione thesaurus per dominum nostrum iesum  
christum filium tuum

[70]

## PRAEFATIO

20

O Mnipotentem sempiternum dominum cuius non minor  
est misericordia quam potestas qui licet aestimatione[m]  
operum<sup>2</sup>. uniuersorum /operum suorum<sup>3</sup> uicerit [fo. 54a  
ipse tamen suorum operum magnitudinem pietate uicit  
mittendo nobis iesum christum filium suum dominum nos- 25  
trum cuius et <sup>b</sup>honus leue est et iugum suaue<sup>b</sup> uirginali<sup>4</sup>  
utero procreatus ad hoc tradedit nobis salutis iugum  
ut omnes nos exaltaret in regnum fratres dilectissimi  
supplici oratione præcemur ut expellat de sensibus nostris  
prauae /cogitationis obscuritatem ut nullis deinceps [fo. 54b 30  
peccatorum fuscemur maculis quibus iubar suae splenduit  
caritatis<sup>5</sup> per dominum nostrum iesum christum filium  
suum qui secum

[71]

## COLLECTIO SEQUITUR

E Xaudi nos salutaris noster et hanc annuam<sup>6</sup> sollemnitatis 35  
nostrae deuotionem dignanter suscipe ut sicut  
magis ad ostensionem salutaris uiae refulsit stella

<sup>1</sup>—<sup>1</sup> ? *stella notitiae*, N.F.<sup>3</sup> *suorum magnitudine*.<sup>5</sup> ? *claritatis*, N.F.<sup>2</sup> marked by dots for omission.<sup>4</sup> *qui uirginali*.<sup>6</sup> ? *annuae*.

40

<sup>a</sup>—<sup>a</sup> Mt. ii, 11.<sup>b</sup>—<sup>b</sup> Mt. xi, 30.

/ita nostris mentibus per gratiam tui muneris lumen [fo. 55a  
 infundas ut possimus in uiam ueritatis confitentis<sup>1</sup> te  
 protegente incidere† per dominum nostrum iesum christum  
 filium tuum

[72]

## PRAEFATIO

5

<sup>a</sup> **N** Arrantes laudes domini et potentias et mirabilia quae  
 fecit<sup>a</sup> fratres karissimi cum ante conspectum populi  
 sui mare diuideret lumen /praetenderet. ignem [fo. 55b  
 praeferret <sup>b</sup>caeli. ianuas aperiret<sup>b</sup> <sup>c</sup>panem angelicum minis-  
 trarit<sup>c</sup> Rogemus uti quoque nobis similibus uirtutum 10  
 suarum circumdet excubiis Ne uel saeculi huius fluctus  
 obuoluat Uel incertum uitae cursum<sup>2</sup> iter teneat Uel  
 ignorantiae nox fidei inluminatione deficiat Uel caeli adetus  
 orationi non pateat /Uel panis uiuus uitam se [fo. 56a  
 negando non praebeat Sed<sup>d</sup> in redemptionem acquisitionis 15  
 atque in laudem gloriae suae<sup>d</sup> quod tribuit enigmate  
 tribuat ueritati<sup>3</sup> Per dominum nostrum iesum christum filium  
 suum qui uiuit et regnat

[73]

## COLLECTIO SEQUITUR

**O** Perum tuorum deus quantum miranda potentia 20  
 tantum magis est gratia diligenda Tuo namque im-  
 perio stella /magis ducatum praeuit et usque ad [fo. 56b  
 christum certa itineris directione perduxit cuius humani-  
 tas uera sic fuit in carne ut uera maiestas resplenderet in  
 opere Infans enim astris famulantibus ostenditur et a 25  
 magis paruolus adoratur Quaesumus ergo domine ut  
 etiam nostros errores misericorditer corrigas et ad ueritatis  
 tuae salutiferam /uisionem praecedente nos tuae [fo. 57a  
 miserationis inluminatione perducas Per dominum nostrum  
 iesum christum filium tuum 30

[74]

## PRAEFATIO

**D** Eum qui sanctificauit iordanis fluentia benedixit coniugia  
 nuptialium fratres karissimi depraecemur ut cuius  
 miracula annuis recolimus uicibus. sola eius gratia mereamur  
 indulgentiam peccatorum Quod ipse prestare dignetur 35  
 q<sup>4</sup>ui cum patre et spiritu sancto uiuit et regnat<sup>4</sup>

<sup>1</sup> *confitentes*, Mab., *confidenter*, N.F.; ? *confidentes*.      <sup>2</sup> ? *cursus*.

<sup>3</sup> ? *ueritate*, N.F.

<sup>4</sup>—<sup>4</sup> Merovingian script by the original copyist.

<sup>a</sup>—<sup>a</sup> Ps. lxxvii, 8 (*Vet. Ital.*).

<sup>c</sup>—<sup>c</sup> Ps. lxxvii, 25.

<sup>b</sup>—<sup>b</sup> Ps. lxxvii, 23.

<sup>d</sup>—<sup>d</sup> Eph. i, 14.



[75] /COLLECTIO SEQUITUR [fo. 57b

**E**Xaudi nos domine in huius sollemnitis excubias et  
 quaesomus ut plebis huius <sup>1</sup>corda in tuis mirabilibus  
 sacratas tibi excubias celebrantibus<sup>1</sup> benignus adesse dig-  
 neris Et qui iordanis sanctificare dignatus es aquas nos 5  
 quoque tibi sanctos et immaculatos sistere facias Qui cum  
 patre <sup>2</sup>et spiritu sancto uiuis et regnas<sup>2</sup>

/MISSA IN UIGILIIS EPHIPHANIAE [fo. 58a

[76] PRAEFATIO

**I**Ncorruptarum naturarum beneficiorum<sup>3</sup> dominum ac deum 10  
 nostrum fratres karissimi depraecemur Ut nos in  
 ephiphaniae id est manifestationis suae diem ad sacram  
 excubiarum sollemnitate[m] collectos Tales /faciat<sup>4</sup> [fo. 58b  
 qui inlustrationem incarnationis eius uel natiuitatem ex  
 uirgine uel baptismum aput iordanem uel <sup>5</sup>mirabilia aput 15  
 chana signo<sup>5</sup> pro nostra salute credimus factum nostro in  
 nobis opere demonstremus Ut beneficiorum immensitatem  
 nostris confessionibus lucidemur† Per dominum nostrum iesum  
 christum filium suum qui secum uiuit

[77] /COLLECTIO SEQUITUR [fo. 59a 20

**D**Eus qui per unigenitum iesum christum filium tuum  
 dominum nostrum sanctificationem salutis aeternae  
 aquas<sup>6</sup> regenerantibus praestetisti et ueniente super caput  
 illius spiritali columba per spiritum sanctum ipse uenisti  
 Dona quaesomus ut ueniat super hanc omnem aeclesiam 25  
 tuam illa benedictio quae<sup>7</sup> /cunctos iugiter protegat [fo. 59b  
 Quae diuersos sine cessatione benedicat Quae cursum te  
 sequentium dirigat Quae se† expectationi omnium ianuam  
 regni caelestis aperiatur Per dominum nostrum iesum christum  
 filium tuum qui semper tecum uiuit et 30

[78] COLLECTIO POST NOMINA

**P**Raesta omnipotens deus per ineffabilem misericordiae tuae  
 /caritatem ut cuius uirtus atque maiestas [fo. 60a  
 in mirabilium tuorum<sup>8</sup> diuersitate claruit in nostrarum quoque

<sup>1</sup>—<sup>1</sup> *celebrantis* for *celebrantibus*, or read *cordibus* for *corda*.

<sup>2</sup>—<sup>2</sup> Merovingian script.

<sup>4</sup> *faciat ut*.

<sup>6</sup> *aquis*, N.F.

<sup>8</sup> ? *suorum*.

<sup>3</sup> ? *beneficiosum*.

<sup>5</sup>—<sup>5</sup> *mirabile . . . . . signum*, Mab., N.F.

<sup>7</sup> *quip* at the foot of the page, in green.



mentium purificatione clariscat Praesentem itaque oblationem ita inlabere ut medillam† uiuentibus defunctis refrigerium praestet Et quorum<sup>1</sup> texuit recitatio praemissa sortem inter electos iubeas /adgregare Per dominum [fo. 60b  
nostrum iesum christum filium tuum

5

[79]

## COLLECTIO AD PACEM

D<sup>E</sup>us inluminator omnium gentium da populis tuis perpetua pace gaudere et illud lumen splendidum infunde cordibus nostris quem† trium magorum mentibus aspirasti Per dominum nostrum iesum christum filium tuum tecum 10  
uiuentem

[80]

## IMMOLATIO MISSAE/

[fo. 61a

D<sup>I</sup>gnum et iustum est uere dignum et iustum est nos te laudare omnipotens sempiterne deus Quia <sup>a</sup>notam fecisti in populis uirtutem tuam<sup>a</sup> et <sup>b</sup>salutare tuum cunctis 15  
gentibus<sup>b</sup> declarasti hodiernum declarans diem in qua† ad adorandam ueri regis infantiam excitatos de mundi partibus<sup>2</sup> uiros clarior ceteris /sideribus stella [fo. 61b  
produceret<sup>3</sup> et caeli ac terrae dominum in salutem omnium corporaliter natum radius tuae lucis ostenderet 20  
Propterea profusis gaudiis totus per orbem terrarum mundus exultat Sed et supernae concinunt potestates hymnum gloriae tuae sine fine dicentes SANCTUS SANCTUS SANCTUS

[81]

## BENEDICTIO POPULI/

[fo. 62a

[a] D<sup>E</sup>us qui praesentem diem ita dignaris diligere ut 25  
eum tot elegeris miraculis inlustrare AMEN

[b] Qui dignatus es <sup>t</sup>pro formam facturae tuae salutis nostrae<sup>t</sup> in iordanis fontem fons aquae uiuae descendere AMEN

[c] In quo te adorandum stella magos docuit et aquae pallor 30  
uina produxit AMEN

[d] Esto tuae familiae. /ipse lux itineris qui stella [fo. 62b  
indice clarificatus es rex salutis AMEN

[e] Conuerte ad te quaerendum stupidas mentes hominum qui nuptiale conuiuio uertisti laticis in falernum AMEN 35

<sup>1</sup> quorum nomina ; cf. p. 27, l. 3.

<sup>2</sup> remotis partibus, N.F.

<sup>3</sup> perduceret, omn.

<sup>4</sup>—<sup>4</sup> in forma facturae tuae pro salute nostra ; pro forma, Mur., Mab.

<sup>a</sup>—<sup>a</sup> Ps. lxxvi, 16.

<sup>b</sup>—<sup>b</sup> Cf. Ps. lxvi, 3.

[f] Ut iuncta cum angelis in excelsis deo tibi cantet gloriam  
plebs protecta AMEN

Praesta saluator mundi qui cum patre et spiritu sancto  
uiuis

/MISSA IN DIEM SANCTUM EPHYPHANIAE [fo. 63a 5

[82]

[PRAEFATIO]

U Euerabilem ac primum in mirabilibus ephiphaniae<sup>1</sup>  
diem in quo noster redemptor et dominus uirtutis suae  
documenta praetendens ab annis infantiae paternam pro-  
tulit potestatem. /obsequiorum nostrorum famu- [fo. 63b 10  
lantibus uotis et celebri sollemnitate fratres karissimi  
ueneremur Pia obsecratione poscentes ut qui tunc  
aquas in uina mutauit nunc in sanguinem suum  
oblationum nostrarum uina conuertat Et qui aliis saturitatem  
meri potatione concessit nos potationis suae libamine et 15  
para/clyti spiritus infusione sanctificet Per dominum [fo. 64a  
nostrum iesum christum filium suum qui secum uiuit.

[83]

COLLECTIO SEQUITUR.

D Eus qui mirificis uirtutum tuarum signis salutis nostrae  
indicia<sup>2</sup> declarasti Qui magis stella praefulgente 20  
degressis adorare et promereri te regem aeternum  
dominumque perpetuum mysticis muneribus praestetisti  
Qui in /corpore nostro mirabilis<sup>3</sup> baptismi sacra- [fo. 64b  
mento regeneratos ex spiritu nos ablues renascendo Et  
ineffabilis potentiae dono hodie aquas in uina mutando 25  
discipulis tuis tuam manifestasti diuinitatem Exaudi nos  
supplices tuos ob diem sacratissimae sollempnitatis et  
praesta ut gloria tua inluminati saeculo moriamur  
tibi /regi christo uiuamus saluator mundi qui [fo. 65a  
cum patre et spiritu sancto uiuis et regnas in saecula 30

[84]

COLLECTIO POST NOMINA

A Uditis nominibus ac desideriiis offerentium fratres karis-  
simi dei patris omnipotentis clementiam depraecemur  
Ut qui hodie per filium suum mirifice aquae speciem uertit  
in uinum ita omnium simul oblationes et uota /con- [fo. 65b 35  
uertere dignetur in sacrificium diuinum et accepto ferre

<sup>1</sup> m<sup>1</sup> = ephiphaniae.

<sup>2</sup> ? inicia ; cf. uocationis exordium, p. 27, l. 35.

<sup>3</sup> mirabili ; cf. mirabili sacramento, p. 27, l. 33.

ut accepto tulit abel<sup>a</sup> iusti sui munera et abrahe patri-  
archae sui hostias Et quorum nomina texuit recitatio  
praemissa eorum sortem inter electos iubeat adgregare  
Per dominum nostrum iesum christum filium suum secum  
uiuementem semperque regnantem

5

[85] COLLECTIO AD PACEM./ [fo. 66a

**D**omine christe iesu qui maiestate sublimis es et  
<sup>1</sup>potestate subnixus<sup>1</sup> cum in uirtute patris obsequeris  
iussionibus matris ut et<sup>2</sup> filium hominis ostenderis obse- 10  
quii et deum uirtutibus adprobaris qui ad omnium gen-  
tium lauacione[m] iordanis alucum sanctificaturus intrasti  
ut peccata nostra ablueres conscientiasque purgares. /uisita  
aeclesiam tuam et perface omnium uota pacem etiam [fo. 66b  
non petentibus praesta ut osculum quod in labiis datur  
in cordibus non negetur Quod ipse praestare digneris qui 15  
cum patre et spiritu sancto uiuis et regnas

[86] CONTESTATIO

**U**ere dignum et iustum est aequum et iustum est nos  
tibi semper et ubique gratias agere domine sancte pater  
omnipotens /aeterne deus qui nobis super iordanis [fo. 67a 20  
aluaeum de caelis uocem in modum tonitruui praeuisti  
ut saluatorem saeculi demonstrares et patrem luminis aeterni  
ostenderis Caelos aperuisti Aerem benedixisti Fontem  
purificasti Et tuum unicum per columbam sancti spiritus  
demonstrasti Susciperunt fontes hodie benedictionem tuam 25  
/et tulerunt maledictionem nostram ita ut credenti- [fo. 67b  
bus purificationem omnium delictorum exhibeant et deo  
filios regenerando faciant ad uitam aeternam quos ad  
temporalem uitam carnalis natiuitas fuderat Nam quos  
mors per praeuaricationem coeperat hoc<sup>3</sup> uita aeterna a 30  
morte recipiens ad caelorum regna reuo/cat Unde [fo. 68a  
debita exultatione uoces nostras iungimus confessionibus  
angelorum qui gloriam tuam mirabile sacramento hodi-  
erna sollemnitate<sup>4</sup> uenerantes pro apparitione iesu christi  
domini nostri et pro nostrae uocationis exordium<sup>4</sup> 35  
sacrificium tibi laudis offerimus Per ipsum dominum nos-  
trum per quem maiestatem tuam laudant angeli<sup>5</sup>

<sup>1</sup>—<sup>1</sup> ? *potestati subnexus* or *submissus*.

<sup>2</sup> *et te*.

<sup>3</sup> *hos*, Mab., Vez., N.F.

<sup>4</sup> + inserted above the word.

<sup>5</sup> *usq.*, at foot of page.

[87] /COLLECTIO POST SANCTUS [fo. 68b]

**U**Ere sanctus uere benedictus dominus noster iesus  
christus filius tuus qui ad puerperii caelestis indi-  
cium haec hodie contulit mundo sui<sup>1</sup> miracula maiestatis  
ut adorandam magis ostenderet stellam et transacto temporis 5  
interuallo aquas in uino<sup>2</sup> mutaret suoque baptismo  
sanctificaret fluentia /iordanis iesus christus dominus [fo. 69a  
noster qui pridie quam pateretur

[88] POST MYSTERIUM

**S**Acrificiis praesentibus domine quaesomus intende placatus 10  
quibus non iam aurum thus et myrra profertur sed<sup>3</sup>  
isdem muneribus declaratur offertur immolatur sumi-  
tur per dominum nostrum iesum christum filium tuum qui  
tecum et cum spiritu sancto uiuit

[89] ANTE ORATIONEM DOMINICAM. 15

/ **N**on nostro praesumentes domine merito sed [fo. 69b  
domini nostri iesu christi filii tui quem ut nos a  
atenebris et umbra mortis<sup>a</sup> liberaret misisti oboedientes  
imperio Indigni quidem sumus nomine filiorum sed  
iubemur dicere PATER NOSTER 20

[90] POST ORATIONEM DOMINICAM

**L**ibera nos a malo omnipotens aeterne deus et dominare  
tu nostri qui /qui<sup>†</sup> mortis a nobis dominia [fo. 70a  
reppulisti ut tua semper domine cogitemus cum alacritate  
mandata cum timore iudicia cum exultatione promissa 25  
per eum qui tecum uiuit dominatur et regnat deus in  
unitate spiritus sancti in saecula saeculorum

[91] BENEDICTIO POPULI

[a] **O**Mnipotens artifex qui saepe quam plurimis  
/hodie tamen insignibus te declarasti miraculis [fo. 70b 30

AMEN

[b] Qui recurrenti tempore multiplicasti pastor <sup>4</sup>uina prius in  
hidriis<sup>4</sup> deinde cybos in cophanis AMEN

<sup>1</sup> *suae*, Mur., Mab., Vez., N.F.

<sup>2</sup> *uina* or *uinum*.

<sup>3</sup> *sed[quod]*, Mab., Vez., N.F.

<sup>4</sup>—<sup>4</sup> Transposition marks seem to denote the order: *prius in hidriis uina*.

<sup>a</sup>—<sup>a</sup> Luc. i, 79.



[c] Discendat a sedibus tuis super capita famulorum et famularum tuarum spiritus sanctus tuus ille qui in iordane baptizante iohanne<sup>1</sup> in columba /corporaliter uisus [fo. 71a es[t] discendisse AMEN

[d] Reple animas eorum uino iustitiae quae<sup>2</sup> sermone tuo hodie <sup>3</sup>ex aquarum sapore<sup>3</sup> mutasti AMEN 5

[e] Adesto tuae plebi deuotioni† singulari te sacra per mysteria ueneranti AMEN

[f] Porrige pastor aepolum quo uicta fame saeculi cybis aeternitatis /animae saginentur [fo. 71b 10

[g] Infunde<sup>4</sup> etiam super eos spiritualium dona uirtutum ut nihil in eis inimicus aut uiolentia subrepat aut fraude<sup>5</sup> decipiat AMEN

[h] Sed per bonae conuersationis perseuerantiam hii qui adoptione<sup>6</sup> uocati sunt filiorum<sup>a</sup> intrare in possessionem 15 mereantur heredum. AMEN

[i] /Ut cum hinc transferri migrando praecipetur<sup>7</sup> illic [fo. 72a admitti permittatur unde te deum adorauit<sup>8</sup> magis admiratum adstans sidus praesepio AMEN

Quod ipse praestare digneris qui in trinitate perfecta 20 uiuis dominaris et regnas AMEN

## [92] POST EUCHARISTIAM

**D**iuinam misericordiam fratres karissimi /concordi oratione poscamus uti haec salutifera sacramenta nostris recepta pectoribus purificent animam 25 corpusque sanctificent atque in spem<sup>9</sup> caelestium uiscera pariter et corda confirment Quod ipse praestare dignetur qui uiuit et regnat

## [93] COLLECTIO SEQUITUR.

**R**espice domine propicius ad plebem tuam /et [fo. 73a 30 quam diuinis tribuis proficere sacramentis ab omnibus absolue peccatis per dominum nostrum iesum christum filium tuum

<sup>1</sup> iohanne dominum, N.F.

<sup>2</sup> ? quod; qui, Mur., Mab., Vez., N.F.

<sup>3</sup>—<sup>3</sup> aquarum saporem, N.F.

<sup>4</sup> final e added above the line.

<sup>5</sup> m<sup>1</sup>: fr fraude, fr subsequently erased.

35

<sup>6</sup> in adoptionem.

<sup>7</sup> praecipitur, omn.

<sup>8</sup> adorandum monstrauit: there is a letter erased before u.

<sup>9</sup> Here there is a gap in the MS., but there is no lacuna in the text.

<sup>a</sup> Eph. i, 5, etc.

MISSA IN ADSUMPTIONE SANCTAE MARIAE  
MATRIS DOMINI NOSTRI

[94]

[PRAEFATIO]

**G**enerosae diei dominicae genetricis /inexplicabile [fo. 73b  
sacramentum tanto magis praeconabile quantum est 5  
inter homines assumptione uirginis singulare Aput quem<sup>1</sup>  
uitae integritas obtenuit filium et mors non inuenit par  
exemplum Nec minus ingerens stuporem de transitu  
quam exultatione[m] ferens unico beata de partu Non  
solum mirabilis /pignore quod fide concepit sed [fo. 74a 10  
translatione praedicabilis qua migravit Speciali trepudio  
Affectu multimodo Fidei uoto fratres dilectissimi corde  
depraecemur attento Ut eius adiuti muniamur suffragio  
quae faecunda uirgo Beata de partu Clara de merito  
Felix praedicatur abscessu obsecrantes misericordiam redem- 15  
toris nostri /ut circumstantem plebem illuc [fo. 74b  
dignetur introducere quo beatam matrem mariam famu-  
lantibus apostolis transtulit ad honorem Quod ipse prae-  
stare dignetur qui cum patre et spiritu sancto uiuit et regnat  
deus in saecula 20

[95]

COLLECTIO SEQUITUR

**D**eus qui dum opus illud fabricae mundialis quod sola  
imperii iussione creaueras perire /non pate- [fo. 75a  
ris domum tibi in aluum uirginis fabricasti Et ne periret  
gens<sup>2</sup> a te plasmata revelasti saeculis inaudita mysteria 25  
Ut quem caelorum excelsa non capiunt paruus puellulae  
alius includeret Praecamus† supplices Ut de quibus et  
pro quibus suscepisti membra mortalia intercedente beata  
maria genetrice tua capere facias /deuicta saeculi [fo. 75b  
ambitione uicturiam Saluator mundi qui cum aeterno<sup>3</sup> 30  
patre uiuis et regnas deus in unitate spiritus sancti deus† in  
saecula

[96]

COLLECTIO<sup>4</sup> POST<sup>5</sup> NOMINA

**H**abitatorem uirginalis hospicii Sponsum beati thalami  
Dominum tabernaculi Regem templi qui eam in- 3:  
nocentiam contulit genetrici qua dignaretur incarnata deitas  
generare<sup>6</sup> Quae /nihil saeculi conscia tantum [fo. 76a  
praecibus mens† attenta Tenuit puritatem in moribus

<sup>1</sup> quam, N.F.<sup>2</sup> s above the line.<sup>3</sup> r above the line.<sup>4</sup> Praefatio, added, in Tironian notation, in the margin.<sup>5</sup> t above the line.<sup>6</sup> generari, omn.

quam perciperat angeli benedictione uisceribus Nec per  
 assumptionem de morte sensit inluuiem quae uitae  
 portauit auctorem fratres karissimi fusis praecibus domi-  
 num imploremus Ut eius<sup>1</sup> indulgentia illuc defuncti  
 liberentur a tartaro quo beatae uirginis /translatum [fo. 76b 5  
 corpus est de sepulchro Quod ipse praestare dignetur  
 qui in trinitate perfecta uiuit

[97]

## COLLECTIO AD PACEM

D<sup>E</sup>us uniuersalis machinae propagator qui in sanctis  
 spiritaliter in matre uero uirgine etiam corporaliter 10  
 habitasti Quae ditata tuae plenitudinis ubertate Mansuetu-  
 dine florens Caritate/ vegens† Pace gaudens [fo. 77a  
 Pietate praecellens Ab angelo gratia plena Ab elisa-  
 beth benedicta A gentibus merito praedicatur beata  
 Cuius nobis fides mysterium Partus gaudium Uita 15  
 provectum Discessus attulit hoc festiuum Praecamur  
 supplices ut pacem Quae<sup>2</sup> in adsumptione matris tunc  
 praebuisti discipulis <sup>3</sup>sollemni /nuper<sup>3</sup> largiaris in cunc- [fo. 77b  
 tis Saluator mundi qui cum patre et spiritu sancto uiuis

[98]

## CONTESTATIO

20

D<sup>I</sup>gnum et iustum est omnipotens deus nos tibi magnas  
 merito gratias agere Tempore celeberrimo Die pre-  
 ceteris honorando Quo fidelis israhel egressus<sup>4</sup> est de  
 aegypto Quo uirgo dei genetrix de mundo migravit ad  
 christum/ Quae nec de corruptione suscepit conta- [fo. 78a 25  
 gium Nec resolutionem pertulit in sepulchro Pollutione  
 libera Germine gloriosa Assumptione segura Paradyso  
 dote praelata Nesciens damna de coitu Sumens uota de  
 fructu Non subdita dolori per partum Non labori per  
 transitum Nec uita uoluntate nec funus soluitur 30  
 ui naturae, /Speciosus thalamus de quo dignus [fo. 78b  
 prodit sponsus Lux gentium Spes fidelium Praedo  
 daemonum Confusio iudaeorum Uasculum uitae  
 Tabernaculum gloriae Templum caeleste<sup>5</sup> Cuius iuuen-  
 culae melius praedicantur merita cum ueteris euae conferuntur 35  
 exempla Siquidem ista mundo uitam protulit. /Illa [fo. 79a  
 legem mortis inuexit Illa praeuaricando nos perdedit  
 Ista generando saluauit Illa nos pomo arboris in ipsa ra-  
 dice percussit Ex huius uirga flos exiit qui nos odore refice-  
 ret fruge curaret Illa maledictione[m] in dolore generat 40

<sup>1</sup> u added, m<sup>2</sup>, above the line, between e and i.<sup>3</sup>—<sup>3</sup> ? sollemniter, Mab.<sup>4</sup> m<sup>1</sup> = egressus.<sup>2</sup> Quam.<sup>5</sup> s above the line.



Ista benedictionem in salute confirmat Illius perfidia ser-  
 penti consensit. coniu/gem decepit prolem dam- [fo. 79b  
 nauit Cuius<sup>1</sup> oboedientia patrem conciliauit filium  
 meruit posteritatem absoluit Illa amaritudinem pomi  
 suco<sup>2</sup> propinat Ista perennem dulcidinem nati fonte de- 5  
 sudat Illa aceruo gusto natorum dentes deterruit Haec  
 suauissimi panis blandimenti<sup>3</sup> cybo formauit Cui nullus  
 deperit nisi qui/ de hoc pane saturare<sup>4</sup> fauce [fo. 80a  
 fastidit Sed iam ueteres gemitos in gaudia noua uerta-  
 mus Ad te ergo reuertimur uirgo faeta Mater intacta 10  
 Nesciens uirum puerpera Honorata per filium non polluta  
 Felix per quam nobis inspirata<sup>5</sup> gaudia successerunt Cuius  
 sicut gratulati<sup>6</sup> sumus ortu trepidauimus partu ita glorifi-  
 /camur in transitum<sup>7</sup> Parum fortasse fuerat si te [fo. 80b  
 christus solo sanctificasset introitu nisi etiam talem<sup>8</sup> matrem 15  
 adornasset egressu Recte ab ipso suscepta es in assumptione  
 feliciter quem pie suscepisti conceptura per fidem  
 Ut quae terrae non eras conscia non teneret rupes in-  
 clusa[m] Uere diversis infolis<sup>9</sup> anima redemta<sup>10</sup>/ Cui [fo. 81a  
 apostuli sacrum reddunt obsequium Angeli cantum Christus 20  
 amplexum Nubis ueiculum Assumptio paradysum  
 Inter choros uirginum gloria principatum Per christum  
 dominum nostrum Cui angeli atque archangeli non cessant

[99]

## COLLECTIO POST SANCTUS

Uere sanctus uere gloriosus unigenitus tuus dominus 25  
 noster iesus christus Qui cum de suo genitori  
 esset aequalis<sup>11</sup> /de nostra<sup>12</sup> factus est minor ab angelis<sup>a</sup> [fo. 81b  
 Et ex patre habens immortalitatem ex matre quod moreretur  
 adsumpsit ut in se liberaret genus humanum de tartaro  
 dum ipsum mors non tenuit in sepulchro Ipse enim pridie 30  
 quam pateretur

[100]

## POST MYSTERIUM

Discendat domine in his sacrificiis tuae benedictionis  
 /coaeternus et cooperator paraclytus spiritus ut [fo. 82a  
 oblationem quam tibi de tua terra fructificante porregi- 35  
 mus caelesti<sup>13</sup> per munerationem<sup>13</sup> te sanctificante sumamus

<sup>1</sup> *Huius*, omn.<sup>3</sup> *blandimenta*; *blandienti*, Mab. (cited by Vez. as *blandientis*), N.F.<sup>4</sup> *saturari*, Mab., N.F.<sup>6</sup> *m*<sup>1</sup>: *cratulati*.<sup>8</sup> *tali*.<sup>10</sup> *redimita*, N.F.<sup>12</sup> *nostro*, Mab., N.F.<sup>2</sup> *succo*, Mab., N.F.<sup>5</sup> *insperata*, Mab.<sup>7</sup> *transitu*, Mab., N.F.<sup>9</sup> *infulis*, Mab., N.F.<sup>11</sup> *lis m*<sup>2</sup>.<sup>13</sup>—<sup>13</sup> ? *permutatione*, Mab., N.F.<sup>a</sup> Cf. Ps. viii, 5; Heb. ii, 9.



Ut translata fruge in corpore calicem† in cruore  
proficiat meritis quod obtulimus pro delictis praesta  
omnipotens deus qui uiuis et regnas in secula

[101] ANTE ORATIONEM DOMINICAM

/ **E**Xaudi omnipotens aeternae deus supplicem [fo. 82b 5  
plebem tuam ob honorem mariae beatissimae gene-  
tricis et ita praeces nostras benignus intende ut cum  
fiducia dicere mereamur orationem quam nos dominus noster  
iesus christus filius tuus orare sic docuit dicens PATER

[102] POST ORATIONEM DOMINICAM

10

**L**ibera nos ab omni malo/ ab omni delicto [fo. 83a  
auctor omnium bonorum et conditor deus et inter-  
cedente beata maria genetrice tua contra cotidiani hostis  
insidias cotidiana nos protectione defende Saluator  
mundi qui cum patre et spiritu sancto uiuis et regnas 15

[103] BENEDICTIO POPULI

[a] **D**eus qui cum te non capiunt caeli dignatus es in  
templo/ uteri uirginalis includi AMEN [fo. 83b  
[b] Ut mater integra haberet fructum de spiritu et incorrup-  
tione[m] de partu AMEN 20  
[c] Da plebi angelum custodem qui filium mariae fide  
concipiente<sup>1</sup> praedixit AMEN  
[d] Sanctificet gregem tuum illa benedictio quae sine  
semine humano redemptorem uirginis/ firmauit<sup>2</sup> in [fo. 84a  
utero AMEN 25  
[e] Ut te protegente exultet aeclesia de congregato  
populo sicut maria meruit gloriari de fructu AMEN  
Quod ipse praestare digneris qui cum patre et spiritu  
sancto uiuis et regnas deus in saecula saeculorum AMEN

[104] POST EUCHARISTIAM

30

**A**desto quaesumus domine fidelibus tuis ut quae sumpsit  
fideliter /et mente sibi et corpore beatae [fo. 84b  
mariae intercessionem custodiat quod ipse praestare digneris  
qui cum aeterno patre uiuis et regnas in<sup>3</sup>

<sup>1</sup> ? *conciipienti*.

<sup>2</sup> *formaui*.

<sup>3</sup> *in*, with contraction mark over *n* = *in* &c.

35

[105]

## COLLECTIO SEQUITUR

**Q**Uaesomus domine deus noster ut interueniente beata  
 maria sacrosancta mysteria quae sumpsimus  
 actu subsequamur et sensu et eius nobis indulta [fo. 85a  
 refectio uitam conferat sempiternam per eum qui 5  
 tecum et cum spiritu sancto uiuit et regnat

MISSA IN NATALE AGNES UIRGINIS ET  
 MARTYRIS

[106]

## [PRAEFATIO]

**I**N beatae martyris agnes natalicia trepudiantes fratres 10  
 karissimi devoto corde domino /adsistamus [fo. 85b  
 Uere enim huius est honorandus natalis Quae sic nata  
 est mundo ut sit caelo renata Sic sub morte legis pro-  
 creata ut contereret mortis auctorem Sic infirmo sexu  
 condita ut metuenda uiris fortibus dispiceret tormenta 15  
 Sic fragile conditione producta ut puella uirgi/ni- [fo. 86a  
 bus<sup>1</sup> et potestatibus triumpharet O uera nobilitas quae  
 sic terrena generatione processit ut ad diuinitatis consortium  
 perueniret Oremus ergo ut pro nobis interueniat  
 praecibus quae digna adsistit diuinis obtutibus quod ipse 20  
 praestare dignetur qui cum patre et spiritu sancto uiuit et  
 regnat

[107]

## COLLECTIO SEQUITUR.

**D**Eus uictrices agnes adiutor et praemium [fo. 86b  
 exaudi nos illius interuentu cuius passionis natalem 25  
 celebramus cui tanti muneris gratiam contulisti ut dia-  
 bulum qui per eam humanum<sup>2</sup> genus omne subuerterat  
 tenera aetate agnes contereret et sexu inbecile superaret  
 ueritatis confessione prosterneret. /euidenter osten- [fo. 87a  
 dens quod non solum perpetuae uirginitatis martyra esset 30  
 et uirgo mansura sed agni immaculati sponsa fieri merere-  
 tur integre<sup>3</sup> de nomine Adsume ergo huius sacrificii  
 immolatione[m] gratanter qui coronasti gloriosam pro tantis  
 meritis uirginem per dominum nostrum iesum christum  
 filium tuum 35

<sup>1</sup> ? uirtutibus, N.F.<sup>2</sup> *anum*, above the line.<sup>3</sup> *integrae*, i.e., ἀγνή.

[108] /COLLECTIO POST NOMINA [fo. 87b]

**D**Eus qui uirgineum florem per mariae uterum renouas  
 reddens nobis in matre uirgine quod per incon-  
 continentem perditum fuerat matrem Quam sequentes sanctae  
 uirgines cum palma martyrii ad tuum usque thalamum 5  
 peruenerunt Ex quibus est beata agnes martyra  
 /cuius hodie passionis sollemnitas agitur quae nos ad [fo. 88a  
 laeticiam suae deuocionis excitauit uere est enim honoran-  
 dus huius diei<sup>1</sup> natalis quae sic terrena generatione pro-  
 cessit ut ad diuinitatis consorcium per consecracionem 10  
 uirginitatis perueniret per dominum

[109] COLLECCIO AD PACEM

**L**Acta nos domine quaesomus beatae martyres† tuae  
 agnes festiuitas semper excipiat quae et iocunditatem  
 nobis suae glorificacionis et pacis sinceritatis<sup>2</sup> infundat 15  
 et tibi nos reddat acceptos per dominum

[110] /IMMOLACIO [fo. 88b]

**U**Ere dignum et iustum est Tibi enim domine festa  
 sollemnitas agitur Tibi dies sacrata celebratur quam  
 beatae agnes uirginis sanguis in ueritatis tuae testificacione<sup>3</sup> 20  
 profusus magnifico nominis tui honore signauit Cui  
 ad mirificanda[m] gratiam tuam in tenero adhuc corpore  
 et necdum puellare flore maturo hanc uirtutem fidei et  
 patientie fortitudinem contulisti ut seculi persecutores<sup>4</sup>  
 non cederit constancia uirginalis quo gloriosior fierit corona 25  
 martyrii quia<sup>4</sup> inter acerua supplicia nec sexui potuit  
 eripere nec aetati Huius igitur passionis diem  
 hodierna deuocionem<sup>5</sup> celebrantes immolamus tibi domine  
 deus noster uictimam laudis quam<sup>6</sup> cum filio tuo domino  
 nostro et sancto spiritu per claritatem regnantem cum 30  
 angelis et archangelis dominaciones principatus et potestates  
 caeli celorumque uirtutes ac beata seraphin socia exulta-  
 cione concelebrant dicentes sanctus

/MISSA IN NATALE SANCTAE CAECILIAE [fo. 89a  
 VIRGINIS

35

[III] [PRAEFATIO]

**U**enerabilem ac sublimem beatae martyris caeciliae pas-  
 sionem et sanctam sollemnitatem pia deuotione cele-

<sup>1</sup> dies.<sup>2</sup> sinceritatem, Mab., N.F.<sup>3</sup> m<sup>1</sup>: testificacioni.<sup>4</sup> quam.<sup>5</sup> deuotione, Mab., N.F.<sup>6</sup> ? quem.

40

brantes Conseruatorem omnium deum fratres karis-  
 simi depraecemur ut piis /aeclesiae suae prae- [fo. 89b  
 cibus propitiatus adsistat Et sicut illi hodie coronam  
 dedit nobis quoque misericordiam largiatur per dominum  
 nostrum iesum christum filium suum secum uiuentem 5

[112] COLLECTIO SEQUITUR

O Mnipotens sempiterne deus qui aeglegis infirma mundi  
 ut fortia quaeque confundas<sup>a</sup> da nobis in festiuitate  
 sanctae caeciliae /martyrae congrua deuotione [fo. 90a  
 gaudere ut et potentiam tuam in eius passione laude- 10  
 mus et prouisum nobis percipiamus auxilium per domi-  
 num nostrum iesum christum filium tuum

[113] COLLECTIO POST NOMINA

R Espice domine quaesomus plebem tuam de sanctae  
 caeciliae martyris glorificatione gratulantem et bene- 15  
 placitum tribue /sacrarum tibi mentium famulatum [fo. 90b  
 Ut qui in sanctis tuis te honorare non desinunt perpetua  
 donorum tuorum tuorum<sup>†</sup> largitate potiantur et quod  
 uisibiliter exhibent inuisibiliter adprehendant Ut sicut  
 illius grata sunt merita sic nostrae<sup>1</sup> seruitutis accepta 20  
 reddantur officia per dominum nostrum iesum filium tuum

[114] /COLLECTIO AD PACEM [fo. 91a

S Anctae martyrae tuae caeciliae domine supplicationibus  
 tribue nos fouere<sup>†</sup> Ut cuius uenerabilem sollemnitatem  
 praeuenimus obsequio eius intercessionibus commendemur 25  
 et meritis Et praesta quaesomus domine ut pax quae  
 profertur in labiis etiam cordibus non negetur. per

[115] /IMMOLATIO MISSAE [fo. 91b

D Ignum et iustum est aequum et salutare est nos tibi  
 semper gratias agere omnipotens sempiterne deus qui 30  
<sup>b</sup>perficis in infirmitate uirtutem<sup>b</sup> quia beata gloriosaque cae-  
 cilia dispecto mundi coniugio ad consortia superna con-  
 tendens Nec aetate mutabili praepedita est Nec in/lece-  
 bris est reuocata carnalibus Nec <sup>2</sup>sexu fragilitatis<sup>2</sup> [fo. 92a  
 deterrita Sed inter puellares annos Inter saeculi 35  
 blandimenta Inter supplicium<sup>3</sup> persequentium multiplicem

<sup>1</sup> originally *nostr* at end of one line and *trae* at beginning of the next.

<sup>2</sup>—<sup>2</sup> *sexus fragilitate*.

<sup>3</sup> *supplicia*.

<sup>a</sup>—<sup>a</sup> 1 Cor. i, 27.

<sup>b</sup>—<sup>b</sup> Cf. 2 Cor. xii, 9.



uicturiam uirgo casta martyra impleuit et ad poti-  
 orem triumphum secum ad regna caelestia ualerianum  
 cui fuerat nupta perduxit Et sic coronam /pudititiae [fo. 92b  
 meruit ut regium thalamum non solum uirgo sed  
 etiam martyra intraret Per christum dominum nostrum 5  
 per quem maiestatem tuam laudant angeli adorant  
 dominationes

[116] BENEDICTIO POPULI

[a] **S**umme optime misericordissime deus benedic famulos  
 et famulas tuas AMEN 10

[b] Tribue eis per interuentu[m] sanctae ceciliae /uir- [fo. 93a  
 ginis cor in tuo amore sollicitum in tuo timore deuotum  
 in tuo honore perfectum AMEN

[c] Da eis tranquillitatem temporum salubritatem corpo-  
 rum salutem animarum AMEN 15

[d] Mereantur te fide quaerere operibus inuenire gratia  
 promereri<sup>1</sup> AMEN

[e] Et illa studeant agere te teste. quae /digna [fo. 93b  
 fiant in remuneratione te iudice AMEN

Quod ipse praestare digneris qui in trinitate perfecta uiuis 20  
 dominaris et regnas

MISSA IN NATALE SANCTI CLEMENTIS  
 EPISCOPI.

[117] [PRAEFATIO]

**D**iem hunc gloriosae passionis. sancti ac uenerabilis 25  
 clementis episcopi per quem superstitiosa gentilitas  
 conruit iudaeorum et fi/des catholica in corda homi- [fo. 94a  
 num radiauit fratres karissimi reuoluto anni circulo de-  
 bito ueneremur obsequio domini misericordiam exorantes  
 ut qui cum lumen <sup>2</sup>teterrimo gentilitatis errore<sup>2</sup> praebuit 30  
 nos suo lumine <sup>a</sup>oriens ex alto<sup>a</sup> clarificet qui illum sacrae  
 praeposuit aeclesiae nos sub mundialium fasce curarum  
 /gementes ipso exorante subleuare dignetur [fo. 94b  
 per dominum nostrum iesum christum filium suum secum  
 uiuentem 35

[118] COLLECTIO SEQUITUR

**C**hriste omnipotens deus qui beatum clementem ante-  
 stitem propter nomen tuum in altitudine maris  
 paganorum tempestate dimersum ut in certamine probasti

<sup>1</sup> originally *promerere* : the *i* passing through the final *e* is by a much later scribe. 40  
<sup>2</sup>—<sup>2</sup> *errori*, Mab., N.F. ; or supply *in* before *teterrimo*.

<sup>a</sup>—<sup>a</sup> Luc. i, 78.

bello/rum ita post bellum patefactis arenis [fo. 95<sup>a</sup>  
 educis gloriosum Quaesomus pietatem tuam ut nos a  
 concupiscentiae procellis erutos paternae gloriae repraesentis  
 innoxios Saluator mundi qui cum aeterno patre uiuis et  
 regnas deus in unitate spiritus

5

[119]

## COLLECTIO POST NOMINA.

**N** Ominum seriem† relata defunctorum<sup>1</sup> /fratres [fo. 95<sup>b</sup>  
 karissimi omnipotentis dei misericordiam supplices  
 exoremus ut interuentu sancti clementis antestitis et martyris  
 sui defunctis absolutionem uiuentibus tribuat salutem 10  
 Memores etiam simus fidelissimorum suorum sisennii atque  
 theodoraе Ut quibus per beatum martyrem fidem se credendi  
 in/inseruit† eis paradysi regna participet per [fo. 96<sup>a</sup>  
 dominum nostrum iesum christum filium suum secum  
 uiuentem 15

[120]

## COLLECTIO AD PACEM

**C** oncordator discordiae et origo societatis aeternae  
 indiuisa trinitas deus qui sisennii infidelitatem ab  
 ecclesiae unitate disiunctam per sanctum clementem  
 antestitem et subdis catho/licae fidei et innectis [fo. 96<sup>b</sup> 20  
 perpetuae caritati Exaudi praeces nostras illamque nobis  
 pacem tribue quam quondam aetherem ascensurus  
 apostulis relequisti Ut qui praesentium labiorum inpraessione  
 inlegati fuerint osculo tua custodia pacifici permaneant in  
 futuro Quod ipse prestare digneris qui cum <sup>2</sup>patre et<sup>2</sup> 25

[121]

## /IMMOLATIO MISSAE

[fo. 97<sup>a</sup>

**D** ignum et iustum est uere dignum est nos tibi gratias  
 agere domine sancte pater omnipotens aeternae deus  
 in sollemnitate sancti martyris tui clementis Qui cognitionem  
 reliquit et patriam et post odorem tui nominis terras 30  
 mariaque transmeans abnegansque semetipsum crucem  
 /peregrinationis adsumpsit ut te per apostulorum [fo. 97<sup>b</sup>  
 tuorum uestigia sequeretur Cui tu domine secundum  
 promissionem filii tui tam in presenti saeculo quam in  
 futuro centuplicata muneris praemia repensasti Nam 35  
 beatissimi petri mox traditus disciplinis parentes quos in  
 genitali solo perdiderat. in exter/na regione resti- [fo. 98<sup>a</sup>  
 tues quos terrenae generationis amiserat. diuinae reddis  
 naturae participes Deinde magistri sui uicarium per

<sup>1</sup> ? om.<sup>2</sup>—<sup>2</sup> Merovingian script by the original copyist.

ordinem subrogando      romanae urbis      cuius propter te  
 dispexerat dignitatem      tenere constituis principatum      <sup>1</sup>Pro  
 quo<sup>1</sup> transituria claritate      caelesti facis honore conspicuum  
 /Postremo martyrii gloria sublimatum      pro temporali- [fo. 98b  
 bus gestis      aeternam<sup>2</sup> provehis coronam      Per christum      5  
 dominum nostrum      per quem maiestatem tuam laudant  
 angeli      atque archangeli non cessant clamare dicentes  
 SANCTUS SANCTUS SANCTUS

## [122]      . BENEDICTIO POPULI

[a] C<sup>U</sup>stus† sacerdotii      decator martyrii      palma triumphi      10  
 /deus      benedic famulos et famulas tuas [fo. 99a

AMEN

[b] Dona eis      martyris huius obtentu      recte uiuere  
 subrie agere      salubriter conuersari AMEN

[c] Ut illa agant suo arbitrio      quae digna habeantur tuo      15  
 iudicio      et indigna<sup>3</sup> inueniantur subiocere supplicio AMEN

Quod ipse praestare digneris      qui in trinitate perfecta  
 uiuis et regnas<sup>4</sup>

/MISSA SANCTI SATURNINI EPISCOPI ET [fo. 99b  
 MARTYRIS

20

## [123]      [PRAEFATIO]

D<sup>E</sup>um qui immortales gloriosorum martyrum palmas  
 triumphali cruore perfudit      et beatam diei huius sollemni-  
 tatem      suis pro se uincentibus dedicauit      fratres karis-  
 simi      suppliciter oremus      ut qui dedit diei huius sollemni-      25  
 tatem      det ple/num sollemnitatis effectum      Qui [fo. 100a  
 dedit hoc quod cultus festiuitatis amplectitur      det ut affectu  
 deuotionis imitemur      Et quicquid sancto<sup>5</sup> uiro      ac beatissimo  
 martyri suo saturnino      hodierno die profuit ad gloriam  
 nobis proficiat ad salutem      per dominum nostrum iesum      30  
 christum filium suum      qui secum et cum spiritu sancto

## [124]      COLLECTIO SEQUITUR

/D<sup>E</sup>bitas      omnipotens sempiterne deus      referimus [fo. 100b  
 gratias      iesu christo domino nostro      in cuius similitu-  
 dinem beatissimus saturninus      dum offerret uictimam      ipse      35  
 fit uictima      dum sacerdotium electus agit      martyrium  
 deuotus impleuit      ut per eminentiam iustitiae      atque

<sup>1</sup>—<sup>1</sup> *Proque*.<sup>2</sup> *ad aeternam*, Mab., N.F.<sup>3</sup> *indigni*.<sup>4</sup> *usque hic*, at foot of page.<sup>5</sup> *sancto* repeated by a later hand in the margin.

uicturiae et testis fierit<sup>1</sup> /et antestis in quo pro- [fo. 101a  
 ficiens fidei latitudo dum cathedram suscipit sanctitatis  
 coronam rapuit passionis Ita maiestatem tuam domine  
 supplices exoramus ut qui ei tanta[m] pro nomine tuo  
 præstetisti tolerantiam per eius intercessionem tribuas pro 5  
 delictis plebi huic ueniam. per dominum nostrum iesum  
 christum filium tuum

[125] /COLLECTIO POST NOMINA [fo. 101b

**M** Agnum nobis est semperque festiu[u]m fratres karis-  
 simi summi pontificis et martyris saturnini meritis 10  
 depensis fideliter præcibus exorare Qui saluatoris nostri  
 praecepta custodiens non solum sacerdotium ac uitae  
 beatitudinem meruit sed etiam tanti honoris officium feli/ci  
 martyrio consecrauit Per<sup>2</sup> cuius meritis depraecemur [fo. 102a  
 omnipotentem deum ut illic defunctorum animas transferat 15  
 a tartaro quo illum causa amoris sui adsumere dignatus  
 est post triumphum Per dominum nostrum iesum christum  
 filium suum secum

[126] COLLECTIO AD PACEM

**D** Eus qui<sup>3</sup> uiscera misericordiae atque uberi /multi- [fo. 102b 20  
 plici<sup>3</sup> sic sancto[s] tuos coronas pro meritis ut dis-  
 cordantium animos eorum intercessione pacifices Que-  
 somus per interuentum sancti saturnini antestitis et martyris  
 tui ut pacificatam plebem huius festiuitati collectam sic  
 ab omni simultate separe ut perfectam tuo conspectui habe- 25  
 /re digneris per dominum nostrum iesum christum [fo. 103a  
 filium tuum

[127] CONTESTATIO

**D** Ignum et iustum est optimum sane est nobisque spe-  
 ciali deuotione praecipuum omnipotentiam tuam 30  
 trinitas deus pro cunctorum<sup>4</sup> triumphalibus poenis  
 seruitio linguae supplicantis extollere Sed praecipue hoc  
 tempore /beatum saturninum tremendi nominis [fo. 103b  
 tui conclamantissimum testem debito honore suscipere  
 quem turba gentilium cum impulit e fano intulit caelo 35  
 Siquidem ipse pontifex tuus ab orientis partibus in  
 urbem tolosatium destinatus roma garonnae inuicem  
 petri tui tam cathedram quam /martyrium con- [fo. 104a

<sup>1</sup> N.F. are in error in stating that *fuert* (Th., Mab., Mur.) is in the MS. ; *fieret*, Vez., N.F.

<sup>2</sup> *Pro*, Mur.

<sup>3</sup>—<sup>3</sup> ? *per uiscera* (Luc. i, 78) *m. uberis atque multiplicis*.

<sup>4</sup> *cuncturum* (!), Th., Mur.



summauit Unde benedicimus te domine in operibus  
 tuis et supplices dipraecamur ut spiritalia christiani populi  
 desideria sollempniter impleantur et misericordia a te  
 petita per sancti tui saturnini suffragia celeriter im-  
 petretur Ut cum <sup>a</sup> tuae maiestatis super nos apparuerit 5  
 gloria<sup>a</sup> meritorum, nostrorum tribuas indulgentiam [fo. 104b  
 Per christum dominum nostrum. Cui merito omnes angeli atque  
 archangeli cherubin quoque et seraphin sine intermissione  
 proclamant dicentes† SANCTUS SANCTUS SANCTUS

## MISSA IN NATALE SANCTI ANDREAE APOSTOLI: 10

### [128] PRAEFATIO

/ **A** Postolicum et tot<sup>1</sup> alium saeculo diem quo [fo. 105a  
 retifex ille praeclarus andreas post inluminatam  
 praedicationem<sup>2</sup> aethiopiae felici martyrio decoravit uel  
 proprii corporis hostiam crucis insigniam<sup>3</sup> amplectendo 15  
 gestavit fratres karissimi intentis sensibus et / totis [fo. 105b  
 uisceribus excolamus inclitam omnipotentis dei miseri-  
 cordiam dipraecantes uti hunc populum crucis suae  
 signaculo praemonitum<sup>4</sup> illuc iubeat adire adminicu-  
 lante fide quo martyr praecessit impleto certamine 20  
 quod ipse praestare dignetur qui cum patre et spiritu sancto  
 uiuit et regnat

### [129] COLLECTIO SEQUITUR

/ **C** Hriste domine crucifer gloriose qui con- [fo. 106a  
 stantiam beati andreae apostoli propter gloriam tui 25  
 nominis crucifixi ita confortasti in proelio ut extollereres in  
 triumpho Exaudi hunc coetum supplicem ac praesentem  
 et praesta ut qui hoc tempore eius sollempnitati debitum  
 faenus exsoluimus futuris temporibus modum uitae [fo. 106b  
 castissimae ipso opitulante seruemus. per te christe 30  
 saluator mundi qui cum aeterno patre uiuis dominaris  
 et regnas deus in unitate spiritus sancti in saecula saeculorum.

### [130] COLLECTIO POST NOMINA

**O** Mnipotentem deum ac dominum nostrum fratres karis-  
 simi depraecemur ut hodierna sollempnia quae 35  
 pro natalem beatissimi apostoli et martyris sui [fo. 107a

<sup>1</sup> *toti*, Mab., N.F.

<sup>2</sup> *praedicatione*, omn.

<sup>3</sup> *insignia*, omn. ; *am* was suggested by the next word.

<sup>4</sup> *praemonitum*, N.F., *cf.* p. 22, l. 8.

<sup>a</sup>—<sup>a</sup> *Cf.* Ioh. ii, 10, 19.

andreae suscepimus sibi ipse commendet ac sicut illi  
 hodie ob praedicationem uerbi sui captum<sup>1</sup> inter uincula  
 carceris flagella et crucis necesse<sup>2</sup> adfuit et de triumpho  
 nobili coronam dedit ita interuentu eius nobis in se  
 credentibus qui praessuris huius mundi et insidiis  
 aduersarii /fatigamur in omnibus temptationibus [fo. 107b  
 adesse ac misericordiam largire dignetur Et offerentum  
 ac pausantum quae recitata sunt nomina apostoli sui  
 intercessione sanctificet Per dominum nostrum iesum  
 christum filium suum secum uiuentem

10

[131]

## COLLECTIO AD PACEM

Omnipotens sempiterne deus qui tanta tibi caritate  
 beatum andream apostolum uincisti<sup>3</sup> ut tuo [fo. 108a  
 auxilio mundi uinceret fluctos carnis contereret motus  
 nitentisque gladii non paueret adsultos Quem crux eleuata  
 suscepit humilem ut restitueret triumphantem Pacifica  
 quæsomus hanc familiam eius sollemnitati collectam ut  
 dum praebebat oscula proximis /indulgens laedentibus [fo. 108b  
 ueniam obteneat pro delictis per dominum nostrum iesum  
 christum filium tuum qui tecum

20

[132]

## CONTESTATIO

Dignum et iustum est aequum et iustum est pietati  
 tuae ineffabilis† gratias referre omnipotens sempiterne  
 deus et inaestimabili gaudio passionem tuorum praedi-  
 care sanctorum per christum dominum nostrum /Qui [fo. 109a  
 beato andrea† in prima uocatione dedit fidem et in  
 passione donauit<sup>4</sup> uicturiam Acceperat haec utraque beatus  
 andreas. ideo habebat et in praedicatione constantiam  
 et in passione tolerantiam Qui post iniqua uerba post  
 carceris septa alligatus suspendio se purum sacrificium  
 tibi obtulit deo /Extendit mitissimus brachia [fo. 109b  
 ad caelos amplectitur crucis uixillum defigit in osculis  
 ora agni cognoscit archana Denique dum ad patibulum  
 duceretur in cruce suspenderetur carne patiebatur  
 et spiritu loquebatur Obluiscitur crucis tormenta dum de  
 cruce christum pra[e]conat Quantum enim corpus eius in lig-  
 /no extendebatur tantum in lingua eius christus [fo. 110a  
 exaltabatur quia pendens in ligno sociari<sup>5</sup> se ei gratula-  
 batur Absolui se non patitur a cruce ne tepiscat

35

<sup>1</sup> *capto*, Mab., N.F.<sup>3</sup> *c* above the line.<sup>5</sup> *sociare*, Vez. (printer's error).<sup>2</sup> *necem*, Mab., N.F.<sup>4</sup> *m*<sup>1</sup>: *donauit uit.*

40

certamen in tempore Turba circumspexit et lamentat  
 demitti a uinculo cupit quem reparatorem mentis intel-  
 legit Laxari postulat iustum ne pereat populus hoc de-  
 licto /Interea fundit martyr spiritum possessurus [fo. 110b  
 sempiterni iudicis regnum Per<sup>1</sup> cuius meritis concide 5  
 nobis omnipotens deus ut a malis omnibus tuti atque  
 defensi . tibi domino nostro deo martyrum et principi  
 apostulorum laudes semper et gratias referamus cum  
 angelis et archangelis qui gloriam tuam non cessant clamare  
 dicentes 10

[133] /COLLECTIO POST SANCTUS [fo. 111a

**O** Sianna† in excelsis uere sanctus uere benedictus  
 uere gloriosus dominus noster iesus christus filius  
 tuus qui beatum andream apostulum primum elec-  
 tione. exinde certamine consecrauit Ipse enim pridie quam 15

[134] COLLECTIO POST SECRETA

**R** Ecolimus te domine passum pro mundi salute  
 humilem /sed credimus subsistere semper in [fo. 111b  
 genitore potentem Praecamur ut qui de altario tuo partici-  
 pamur cum beatis apostolis in caelestibus gloriemur 20  
 praesta saluator mundi qui cum aeterno patre et spiritu  
 sancto uiuis

[135] COLLECTIO ANTE ORATIONEM DOMINICAM

**D** Eus qui sanctos apostulos tuos exemptos ab huius saeculi  
 fluctibus angelicis iussisti coetibus /adgre- [fo. 112a 25  
 gare<sup>2</sup> quos etiam tuis praeceptionibus inhaerentis† qualiter  
 te depraearentur exhortator piissimus informasti supplices  
 quæsomus ut qui illos hilare affatu salubriter imbuisti  
 nobis ipsam praeccem cum fiducia permittas clamare uel<sup>3</sup>  
 dicere PATER NOSTER 30

[136] COLLECTIO POST ORATIONEM DOMINICAM

**A** B omni malo nos /eripe omnipotens deus et [fo. 112b  
 praesta ut iubar apostolici luminis circumdatione<sup>4</sup>  
 nequum criminis cum pompis saeculi respuamus per  
 dominum nostrum iesum christum filium tuum 35

<sup>1</sup> ? Pro, Mur.

<sup>3</sup> ? et, N.F.

<sup>2</sup> ? adgregari, N.F.

<sup>4</sup> circumdati omnem, Mab., N.F.

[137]

## BENEDICTIO POPULI

[a] **D**omine deus omnipotens qui gloriosus super sidera  
 sedens alium nobis sidus beatos apostulos reliqu-  
 isti. Quorum speciosam. /cohortem felici clari- [fo. 113a  
 tate pollentem prius praelegisti merito ut praedistenaris 5  
 in regno AMEN

[b] Concide propicius circumstantem plebem crucis tuae  
 muneri<sup>1</sup> signaculo ut uniuersum superit aduersae potestatis  
 incursum AMEN

[c] Infunde sensibus eius apostolica dogmata /qua te [fo. 113b 10  
 contempletur mente serena AMEN

[d] Ut in illo tremendo discussionis tempore eorum defensetur  
 praesidium<sup>2</sup> quorum est secuta praeceptum AMEN

Quod ipse praestare digneris qui cum patre et spiritu  
 sancto uiuis et regnas deus 15

MISSA IN NATALE SANCTAE EULALIAE  
 UIRGINIS

[138]

/[PRAEFATIO]

[fo. 114a

**D**eum omnipotentem fratres karissimi qui tantum  
 prudentem uirginitatem fidei sociatam apice gloriae 20  
 consecrauit Ut per quem facta est mater maria fierit  
 martyra eulalia Illa pariendi effectum felix Ista moriendo  
 Illa implens incarnationis officium Ista rapiens passionis  
 exemplum Illa credit angelo Ista restetit /in- [fo. 114b  
 imico Illa electa per quam nasceretur christus Ista 25  
 per quam uinceretur diabolus Supplici oratione poscimus  
 ut beatam eulalam pro nobis orantem exaudiat Et omnia  
 quae peccatis aduersantibus impedimur eius auxilio ab  
 omni labe peccaminum eruamur Per dominum nostrum iesum  
 christum filium suum secum 30

[139]

## COLLECTIO SEQUITUR

/ **D**eus qui sanctae martyre<sup>3</sup> tuae eulaliae Pro [fo. 115a  
 poena gloriam Pro morte uitam Pro infirmitate  
 uirtutem Pro passione coronam tribuisti Praesta ut  
 sicut illa exultat in gloria sic nos de tua misericordia gratu- 35  
 lemur et in aeternum ueniam te donante consequi  
 mereamur Per dominum nostrum iesum christum filium  
 tuum qui tecum

<sup>1</sup> *muniri*, Th., Mab., Mur., N.F.<sup>2</sup> *praesidio*, Mab., Vez., N.F.<sup>3</sup> *e* above the line.



[140]

## COLLECTIO POST NOMINA

/DEum qui sanctae famulae suae eulaliae [fo. 115b  
 gloriosam et immarciscibilem coronam martyrii con-  
 tulit fratres karissimi supplices depraecemur ut prae-  
 stante diuina misericordia ipsius precibus obtineamus 5  
 ueniam qui gloriam non meremur Caris etiam nostris  
 qui nos in somno pacis praecesserunt perennis acui beatitu-  
 /dinem et perpetuae lucis gratiam remunerare [fo. 116a  
 dignetur Per dominum nostrum iesum christum filium suum  
 secum uiuentem 10

[141]

## COLLECTIO AD PACEM

DEus simultatum discussor pacis quaesitor cuius ut  
 pietatis est disiuncta coniungere ita amoris est  
 casta pacifice allegari<sup>1</sup> Tu nunc nos domine apostulorum  
 tuorum dogmate obsequentes pace necte /cari- [fo. 116b 15  
 tate orna castitate sanctifica Et<sup>2</sup> qui de beatae uir-  
 ginis eulaliae passionem meruimus habere exemplum mere-  
 amur <sup>3</sup>de euicta<sup>3</sup> iracundia obtinere triumphum Per  
 dominum nostrum iesum christum filium tuum qui tecum uiuit

[142]

## IMMOLATIO MISSAE

20

DIGNum et iustum est acqu[u]m et salutare est nos tibi  
 semper et ubique gratias agere domine sancte  
 /pater omnipotens aeterne deus teque laudare in [fo. 117a  
 omnibus operibus tuis Qui dono gratiae tuae famulam  
 tuam eulalam nobiliorem<sup>4</sup> mentis stigmate decorasti ut 25  
 inlaesam in se imaginis tuae pulchritudinem custodiret  
 Digna uere comes filii tui quae tenero sexu . bellum fortis  
 inuaderet et ultra opinionem humanae uirtutis [fo. 117b  
 ad tolerantiam poenarum se . zelo tui amoris obtulerit  
 quae in speciem praeciosi ung[u]enti<sup>5</sup> sanguinem suum sub 30  
 testimonio bonae confessionis effunderit et incorrupta flam-  
 mis uiscera in odorem suauissimi tymiamatis adoleret,  
 Uadit ad tribunal cruenti praesidis nec quaesita Lucra-  
 tura /regnum Contemptura supplicium Inuen- [fo. 118a  
 tura quaesitum Uisura confessum Non trepida de senten- 35  
 tia Non ambigua de corona Non defessa de acculeo

<sup>1</sup> *allegari*, Th., Mur., Vez.; *allegare*, Mab., N.F.<sup>2</sup> *Et*, Mab.<sup>3</sup> MS. *deuicta*; *deuicta*, omn.<sup>4</sup> *nobiliore*, omn.; the reading in the MS. may be due to an exemplar in which the words were not divided from each other.<sup>5</sup> *unigeniti*, omn.; but *unguenti* occurs in the parallel passage in the Mozarabic missal. 40

Non diffusa de praemio Interrogatur Confitetur Ingen-  
 tique miraculo maiestas tua exalatum<sup>1</sup> uirginis spiritum  
 quem adsumpsit per flammam suscepit /per colum- [fo. 118b  
 bam [u]t hoc prodigio in caelis† uirgo et martyr ascend-  
 eret quo in terris filium tuum pater ostenderas Per quem 5  
 maiestatem tuam laudant angeli atque archangeli non  
 cessant clamare dicentes

## MISSA IN CONUERSIONE SANCTI PAULI

[143]

/D<sup>E</sup>us qui beati pauli apostuli dignitatem ubique facis [fo. 119a 10  
 gloriosam Praesta quaesomus ut et doctrina semper  
 ipsius foueamur et meritis. per

[144]

### COLLECTIO SEQUITUR

S<sup>A</sup>nctorum decus remunerator iustorum deus <sup>a</sup>qui super 15  
 omnes et per omnia et in omnibus nobis es<sup>a</sup> Cui  
<sup>b</sup>sacrificium est cor contritum<sup>b</sup> et oratio purum /incen- [fo. 119b  
 sum Tribue nobis per intercessionem beatissimi pauli  
 apostuli sanctificationem cordis feruorem spiritus  
 corporis puritatem ut mortificatis terrenis uitiis immaculatus<sup>c</sup>  
 spiritu et corpore nostro tibi semper laudes† hostias 20  
 referamus quod<sup>3</sup>

[145]

### [COLLECTIO POST NOMINA]<sup>4</sup>

D<sup>E</sup>us qui apostulum tuum paulum insolentem contra chris-  
 tiani nominis pictatem caelesti uoce cum terrore  
 perculsum hodierna die /uocationis eius mentem<sup>5</sup> [fo. 120a 25  
 cum nomine commutasti Et quem prius persequutorem  
 metuebat ecclesia nunc caelestium mandatorum laetatur se  
 habere doctorem quemque ideo foris caecasti ut introrsos  
 uidentem faceres Cuique post tenebras crudelitatis<sup>6</sup> ablatas  
 ad euocandas gentes diuinae legis scientiam contulisti Sed et 30  
 tertio naufragantem pro <sup>e</sup>fidem quam expugnauerat<sup>c</sup> iam de-  
 uotum in elemento liquido fecisti vita[re]<sup>7</sup> discrimen Sic

<sup>1</sup> *exaltatum*, Th., Mab., Mur., Vez.

<sup>2</sup> *immaculati*, Mab., N.F.

<sup>3</sup> *quod* with contraction mark = *quod ipse praestare*, &c.

<sup>4</sup> The title of the collect has not been inserted, although space had been left for it.

<sup>5</sup> ? *tum mente*.

<sup>6</sup> *incredulitatis*.

<sup>7</sup> *uita*, Th., Mur.

<sup>a</sup>—<sup>a</sup> Eph. iv, 6.

<sup>b</sup>—<sup>b</sup> Ps. l, 19.

<sup>c</sup>—<sup>c</sup> Gal. i, 23.

nobis quaesumus eius et mutationem et fidem colentibus post  
caecitatem peccatorum fac te uidere in caelis /qui [fo. 120b  
inluminasti paulum in terris et munera praesentia libens  
accipe quae apostuli tui praecibus tibi fiant accepta

[146]

## COLLECTIO AD PACEM

5

**D**eus qui iustitiae legis in a cordibus credentium digito tuo  
scribes quique in paulum hodierna die uocationis eius  
de caelis non atramento<sup>a</sup> sed spiritu tuo uiuo caritatis  
 tuae feruorem ita scribes ut proprium quassandum corpus  
pro ecclesiae tuae tradat membris qui ipsius eclasiae<sup>+</sup> olim 10  
contriuerat membra. Sic nobis ipsius interuentu doctoris  
et fidelis magistri fraternae /caritatis sincere consor- [fo. 121a  
tium dona et de tuae dilectionis quam ille habuit multiplice  
flammas<sup>1</sup> uel unam scintillam dignare largire ut sequa-  
mur per dilectionem feruentem magistrum cuius flagrantiam<sup>2</sup> 15  
in caritate frequentamus praecepta

[147]

## IMMOLATIO MISSAE

**D**ignum et iustum est uere aequum et iustum est nos  
tibi gratias agere domine sancte pater omnipotens  
aeterne deus qui ut ostenderis te omnium cupire indulgere 20  
peccatis persequutorem ecclesiae tuae ad unum uerbum tuae  
uocationis ligratus es et statim fecisti /nobis ex [fo. 121b  
persequutore doctorem Nam qui alienas epistulas ad destric-  
tionem<sup>3</sup> ecclesiarum acceperat cepit suas ad restaurationem  
earum scribere et ut seipsum paulum factum ex saulo mon- 25  
straret Repente<sup>b</sup> architectus sapiens fundamentum posuit<sup>b</sup>  
ut sancta ecclesia tua catholica eo aedificante gau-  
deret a quo fuerat ante uastata Et tantus eius defensor  
existeret ut omnia supplicia corporis et ipsam caedem  
corporis non timeret Nam factus est caput ecclesiae 30  
qui membra ecclesiae conquassauerat caput terreni corporis  
/tradidit<sup>1</sup> ut christum caput in suis omnibus membris [fo. 122a  
acciperet per quod etiam uas electionis esse meruit  
qui eundem dominum nostrum iesum christum filium tuum in sui  
pectoris habitationem suscepit per quem maiestatem tuam 35  
laudent

<sup>1</sup> *flamma*, omn.<sup>2</sup> *flagrantia*, omn. ; ? *flagranti*.<sup>3</sup> *destructionem*, Mab., N.F.<sup>4</sup> first *i* and the following *d*, *m*<sup>2</sup>, over erasure.<sup>a</sup>—<sup>a</sup> Cf. 2 Cor. iii, 3, 4.<sup>b</sup>—<sup>b</sup> 1 Cor. iii, 10.<sup>c</sup> Act. ix, 15.

# MISSA IN CATHEDRA SANCTI PETRI APOSTULI

[148]

[PRAEFATIO]

Sollemnitatis praedicandae diem praecipue nobilem in quo  
fidem<sup>1</sup> praecellenti filius excelsi dei ori<sup>2</sup> petri monstratus 5  
est et in coapostulos<sup>3</sup> interrogante de se christo quis esset  
/uere confessus est cum beatus bariona uoce [fo. 122b  
redemptoris fide devote<sup>4</sup> praelatus<sup>5</sup> est ut<sup>6</sup> per hanc petri petram  
bases ecclesiae fixus est Ue[ne]rantes fratres dilectissimi  
depraecemur ut tam gloriosa laude fidem petri qui pre- 10  
tulit ipse beatitudinis<sup>7</sup> auctor plebem conroboret per  
dominum nostrum

[149]

COLLECTIO SEQUITUR

Deus qui hodierna die beatum petrum poste<sup>n</sup> dedisti  
caput ecclesiae cum te ille uere confessus sit et ipse 15  
a te digne praelatus sit supplices exoramus ut qui dedisti  
pastorem ne quid de ouibus perderis ut grex effugiat  
erroris<sup>†</sup> eius /intercessione quem praefecisti salui- [fo. 123a  
fices<sup>9</sup> quod ipse praestare

[150]

POST NOMINA

20

Deum qui beato petro tantam potestatem discipulo con-  
tulit ut si ipse legauerit non sit alter qui soluerit  
et quae in terra soluerit idem<sup>10</sup> caelo soluta sint Praecibus  
impleremur<sup>†</sup> ut eductis a tartaro defunctorum spiritibus  
non praeualeant sepultis infernae<sup>11</sup> portae per crimina quas 25  
per apostuli fide<sup>†</sup> uinci credit ecclesia per dominum nostrum  
iesum christum

[151]

COLLECTIO AD PACEM

Clementissime conditor qui tanta caritate succendisti  
discipulum ut sei<sup>12</sup> de naue /iactato ad te celer [fo. 123b 30  
festinaret pede nudo per pelagus et uidens hanc dilec-  
tionem clauis ei dans<sup>13</sup> siderum uoces inspicere suggeren-  
tium ut quicumque ex praecepto iunguntur ad osculum  
liuore pectoris excluso illuc per gratiam ducantur quae<sup>14</sup>  
caeli petrus est ianitor praesta saluator mundi 35

<sup>1</sup> fide.<sup>3</sup> in coapostulis or coapostulos, N.F.<sup>5</sup> ? prolatus ; cf. p. 86, l. 13 ; p. 139, l. 34.<sup>6</sup> ? et.<sup>8</sup> post te, omn.<sup>10</sup> ? eadem ; item, Mab., N.F.<sup>12</sup> se, omn.<sup>14</sup> quo, Mab., N.F.<sup>2</sup> ore.<sup>4</sup> deuota, Mab., N.F.<sup>7</sup> m<sup>1</sup> : beatitudinis.<sup>9</sup> nos saluifices.<sup>11</sup> inferni, N.F.<sup>13</sup> dares, Mab., N.F.

40



[152]

## CONTESTATIO

Dignum et iustum est qui diues infinitae clementiae  
 cupioso munere plasmam tuae creaturae in tantum  
 dignaris erigere ut uernaculo limi <sup>1</sup>patiaris homine<sup>1</sup> de terrena  
 conpage clauis caeli /committeris et ad iudic- [fo. 124a 5  
 andas tribus solium excelsae sedis in sublime componeres  
 Testis est dies hodierna beati petri cathedra episcopatus expos-  
 ita In qua fidei merito reuelationis <sup>2</sup>mysterium filium dei  
 confitendo praelatus apostolos<sup>2</sup> ordinatur In cuius con-  
 fessione est fundamentum ecclesiae nec <sup>3</sup>aduersus hanc petram 10  
 portae inferi praeualent<sup>3</sup> nec serpens uestigium expraemit  
 nec triumphum mors obtinet Quid uero beato petro diuerso  
 sub tempore accessit laudis et gloriae quae uox quae  
 lingua quis<sup>3</sup>/ explecit<sup>4</sup> Hinc est quod mare [fo. 124b  
 tremulum fixo calcatur uestigio et inter undas liquidas pendula 15  
 planta perambulat Hic ad portam speciosam contracti  
 tendit uestigia et tactus petri <sup>5</sup>digitos clodus<sup>5</sup> non indigit  
 baculo Hinc carceratus dum dormitat christus cum  
 ipso peruigilat et retrusus ergastulo foras procedit per  
 angelum Hinc paraliticum erexit decubantem in lectulo 20  
 ac debilitato uerbo dedit uestigium Hinc tabitha[m] mulierem  
 reuocauit de funere et uirtute<sup>6</sup> imperanti<sup>7</sup> praedare non licuit  
 Hinc tanta fidei /dotem<sup>8</sup> inter apostulos petiit<sup>9</sup> [fo. 125a  
 ut curaret uniuersos languores dum praeterit et cadauera  
 uiuerent umbra salubris quae tetegit per christum dominum 25  
 nostrum cui merito

[153]

## POST SANCTUS

Suscipe domine inter angelicae uoces<sup>10</sup> officium nostrae nostrae<sup>4</sup>  
 quoque seruitutis obsequium per christum

[154]

## POST MYSTERIUM

Haec igitur praecepta seruantes sacrosancta munera  
 nostrae salutis offerimus obsecrantes ut inniscere<sup>11</sup>  
 digneris spiritum tuum sanctum supra<sup>12</sup> haec sollemnia ut fiat  
 nobis legitima eucaristia in tuo filique tui nomine et [fo. 125b  
 spiritus sanctus<sup>13</sup> in transformatione corporis ac sanguinis domini 35

<sup>1</sup>—<sup>1</sup> *compatiens, homini*, Mab., N.F.

<sup>2</sup>—<sup>2</sup> ? *mysterio . . . apostolis* or *apostolus*, Mab.

<sup>3</sup> Either some such word as *calamus* was omitted by the scribe when turning over the leaf, or *homo* must be understood.

<sup>4</sup> *explicit*, Th., Mur., *explicit*, Mab., Vez., N.F.

<sup>5</sup>—<sup>5</sup> *digito claudus*, omn.

<sup>6</sup> *i* added above the line.

<sup>7</sup> *imperante morti*.

<sup>8</sup> *dote*, Mab., ? N.F.

<sup>9</sup> *praeiit*, Mab., N.F.

<sup>10</sup> *uocis*, omn.

<sup>11</sup> *immittere*, Mab., N.F.

<sup>12</sup> *super*, Mab., N.F.

<sup>13</sup> *sancti*, omn.

<sup>14</sup>—<sup>14</sup> Mt. xvi, 18.

nostri iesu christi unigeniti tui edentibus nobis uitam  
aeternam regnumque perpetuum conlatura bibituris per  
ipsum dominum

[155] ANTE ORATIONEM DOMINICAM

Diuino magisterio edocti et diuina insti[tu]tione formati  
audemus dicere PATER NOSTER

5

[156] POST ORATIONEM DOMINICAM

Libera nos aeterna pietas et uera libertas neque sinas  
ab inimico capi qui a te cupiunt possideri omnipotens  
[deus] qui uiues

10

[157] BENEDICTIO

[a] Supra caelorum agmina sedens <sup>1</sup>toto orbe<sup>1</sup> terrarum  
/pugillo concludens uotiu<sup>2</sup> hoc hodierni dies<sup>2</sup> [fo. 126a  
sollemnia celebraturos peraudi AMEN

[b] Ut qui sancti patroni nostri petri tuique apostoli festa 15  
colimus per eius intercessionem tibi placiamus AMEN

[c] Da sacerdotum regum cunctorumque populorum illa  
semper in mente ut qui te deum uerum confitentes laudes  
dicentes <sup>3</sup>inlata nostrorum crimina<sup>3</sup> saluantur AMEN

[d] Et quemadmodum nos fecisti de sacro fonte procidere 20  
puros ita nos iubeas in eterna repacula† cum sanctorum  
cetibus sociare† perpetuos quod ipse praestare digneris  
qui cum patre

/ORDO MISSAE IN INICIUM QUADRAGIN- [fo. 126b  
SIMAE

25

[158]

Omnipotens sempiterne deus praesta ut quadragesimale  
hoc ieiunium solemnem et competentibus inchoemus  
obsequiis et tibi<sup>4</sup> placitis effectibus celebremus humani  
generis conditor et redemptor largire propicius et<sup>5</sup> conti- 30  
nentiam nostrae restaurationis in tuis depotatatam<sup>6</sup> sincera  
conuersationem† tractemus quod ipse praestare

<sup>1</sup>—<sup>1</sup> totum orbem, Mab., N.F.

<sup>2</sup>—<sup>2</sup> hoc hodierno die; hoc hodierni diei, Th., Mur., Vez.; haec hodierni diei,  
Mab., N.F.

<sup>3</sup>—<sup>3</sup> inlatis . . . criminibus, Mab.

<sup>4</sup> m<sup>1</sup>: tibi.

<sup>5</sup> ut, Mab.

<sup>6</sup> deputatam, Mab., N.F.

35

[159]

## COLLECTIO SEQUITUR.

DEUS abstinentiae deus castimoniae /qui [fo. 127a  
libenter ieiunantium humilitate placaris et humiliantium  
se praecibus benignus inflecteris Exaudi praeces nostras  
in hac hodierna die quof quadragesimale inchoamus 5  
ieiunium et diuersarum temptationum quibus gradimur<sup>1</sup>  
tempestate discussa continentiam nobis a uitiiis<sup>2</sup> tuis  
benignitatis<sup>3</sup> infunde saluator mundi

[160]

## COLLECTIO POST NOMINA

OFFERENTIUM nominibus recensitis qui deuota altaribus 10  
munera humilitatis<sup>3</sup> ieiunio mentis et corporis a domino  
depraecantur pro merito deuotae sanctificationis obtineant  
per

[161]

## /COLLECTIO AD PACEM

[fo. 127b

DEUS continentiae deus caritatis et pacis qui praecibus 15  
humiliantium se inflecteris miserere nostri exaudi  
nos et diuersarum† turbinum tempestate remota pacem  
nobis tuae serenitatis inperitias Quam si peccatorum nostro-  
rum nimietate perdidimus per indulgentiam tuae misericor-  
diae consequamur per dominum nostrum iesum 20

[162]

## IMMOLATIO MISSE

URE dignum et iustum est aequum et salutare est  
Nos tibi gratias [agere] domine sancte<sup>1</sup> pater omnipotens  
aeterne deus per christum dominum nostrum /qui [fo. 128a  
est filius tuus unigenitus manens in gloria tua in quo 25  
ieiunantium fides alietur<sup>5</sup> spes prouehitur caritas robora-  
tur Ipse adest enim panis uiuus et uerus qui de caelo  
discendit<sup>1</sup> et habitat semper in caelo qui est substantia  
aeternitatis et esca uirtutis Uerbum enim tuum<sup>b</sup> per  
quod facta sunt omnia<sup>b</sup> non solum humanarum mentium 30  
sed ipsorum quoque cpanis est angelorum<sup>c</sup> Huius panis  
alimento moyses tuus famulus quadragenta diebus et  
noctibus legem suscipiens<sup>6</sup> ieiunauit et a carnalibus  
cybis ut tuae suauitatis /capatior esset abstenuit [fo. 128b

<sup>1</sup> ? *grauamur*, Mab., ? *quatimur*, N.F.; om. Vez.

35

<sup>2</sup>—<sup>3</sup> *tua benignitate*, Mab., Mur., N.F.<sup>3</sup> *humiliati*, Mab., N.F.<sup>4</sup> MS. *sēe*.<sup>5</sup> *alitur*, omn.<sup>6</sup> *n*, above the line.<sup>a</sup>—<sup>a</sup> Ioh. vi, 33.<sup>b</sup>—<sup>b</sup> Ioh. i, 3.<sup>c</sup>—<sup>c</sup> Ps. lxxvii, 25.

40

de uerbo tuo uiuens Cuius et dulcedinem<sup>1</sup> uiuebat<sup>2</sup> in spiritu  
 et lucem accipiebat in uultu Unde nec famem corporis  
 sensit et terrenarum est oblitus escarum quia illum  
 et gloriae tuae clarificabat aspectus et influente spiritu dei  
 sermo pascebat Hunc panem domine nobis per hos quadra- 5  
 ginta dies in quibus hodie quadraginsimale<sup>3</sup> macerationem  
 abstinentiae inchoantes ingredimur ministrare digneris  
 Quem ut sitiamus indesinenter hortaris Cuius carne a te ipso  
 sanctificata dum pascimur roboramur et sanguine dum  
 hausto sicienter/ potamus<sup>4</sup> abluemur per christum [fo. 129a 10  
 dominum nostrum per quem

[163]

POST SANCTUS

<sup>a</sup> BEnedictus qui uenit in nomine domini<sup>a</sup> <sup>b</sup>deus sci[c]ntiarum  
 dominus qui praestat adinuationes suas et <sup>c</sup>disponet  
 omnia suauiter qui<sup>d</sup> ascendit super occasum dominus 15  
 nomen est illi <sup>e</sup>Hic panis uiuus et uerus qui de caelo  
 descendit<sup>e</sup> ut daret escas esurientium immo et ipse esset  
 esca uiuentium fiat nobis in pane <sup>f</sup>quo corda firmantur  
 ut in uirtute panis huius per hos quadraginta dies sine  
 impedimento<sup>5</sup> carnis et sanguinis ieiunare ualeamus Ipsum 20  
 panem habentes qui <sup>g</sup>pauperes/pascit panibus<sup>g</sup> qui [fo. 129b  
 moysi et heliae per quadraginta dies ieiunantibus quadra-  
 ginsima<sup>6</sup> dedicauit deinde etiam in suo ipse ieiunio  
 eundem nobis numero<sup>7</sup> dierum ieiuni sollemnitate signauit  
 Ut quod ipse dominus in nostro<sup>8</sup> corporis infirmitate pro nobis 25  
 iugiter in xl diebus expleuit<sup>9</sup> id nos uel minutatim eodem  
 numero dierum calculo distributa obseruantia uespertinis  
 refectionibus studiamus imitare<sup>†</sup> per <sup>10</sup>qui pridie<sup>10</sup>

[164]

POS[T]<sup>11</sup> MYSTERIUM

A Ccepta tibi sit domine nostrae deuotionis oblatio quae et 30  
 ieiunium nostrum te operante /sanctificet et [fo. 130a  
 indulgentiam nobis tuae consolationis obteneat per eum

<sup>1</sup> *dulcedinem*, omn.<sup>3</sup> *quadraginsimalis*, Mab., N.F.<sup>5</sup> *m<sup>1</sup>*; *impedimento*.<sup>7</sup> *numerus*, Mab., N.F.<sup>9</sup> *explicuit*; *expleuit*, omn.<sup>11</sup> *m<sup>1</sup>*: *posm*.<sup>2</sup> *uidebat*, Mab., N.F.<sup>4</sup> *potamur*, Mab., N.F.<sup>6</sup> The final *a* is over *o* erased.<sup>8</sup> *nostrī*, Mab., Vez., N.F.; *nostra*, Mur.<sup>10—10</sup> *om. omn.*<sup>a—</sup> Mt. xxi, 9.<sup>c</sup> Sap. viii, 1.<sup>e—</sup> Ioh. vi, 50, 51.<sup>g—</sup> Cf. Ps. cxxxi, 15.<sup>b</sup> 1 R. ii, 3.<sup>d</sup> Ps. lxvii, 5.<sup>f</sup> Cf. Ps. ciii, 15.



## [165] ANTE ORATIONEM DOMINICAM

**N**On acnoscentes domine meritum sed pracc[ep]tum  
quia iobere dignatus es audemus dicere

## [166] POST ORATIONEM DOMINICAM

**A**Desto domine fidelibus tuis et quos caelestibus institues 5  
sacramentis a terrenis conserua periculis saluator  
mundi

## [167] POST EUCHARISTIA

**C**Oncide domine quasomus<sup>†</sup> morum nos collectione<sup>1</sup>  
leuari qui cum haec dona contuleris cuncta nobis 10  
utilia non negabis per dominum nostrum iesum christum

[168] CONSUMATIO MISSAE<sup>2</sup>

**/U**irtutum caelestium deus qui plura praestas [fo. 130b  
quam petimus aut meremur Tribue quaesomus ut  
tua nobis misericordia conferatur quod nostrorum non habet 15  
fiducia meritorum per dominum nostrum iesum christum

[169] BENEDICTIO POPULI IN IN[1]CIUM  
QUADRAGESIMAE

[a] **A**D custodiam gregis tui animarum pastor a qui dormire  
nescis<sup>a</sup> inuigila AMEN 20

[b] Et ne noctornis terroribus fatigetur inuisibile eum ad tactu  
sanctifica AMEN

[c] Fragilem solida<sup>3</sup> Contritum eleua Inualidumque con-  
firma / Pictate alleua Caritate aedifica [fo. 131a  
Castitate munda Sapientia inlumina Miseratione con- 25  
serua AMEN

[d] Proficiat fidei uigilanti amoris tui perseuerantia mo-  
rum<sup>4</sup> temperantia misericordiae prouidentia actuum dis-  
ciplina. AMEN

[e] Ut per concessa miserationis indulgentia non abicias 30  
eum a promissionis tuae magnificentia sed perducas ad  
ueniam quem hic tibi adoptasti per gratiam AMEN PER  
DOMINUM

<sup>1</sup> *correctione*, Mab., N.F.

<sup>2</sup> *In Christi*, by a later hand at the foot of the page.

<sup>3</sup> *m<sup>1</sup>*; *solida*.

<sup>4</sup> The intervals between the words represent the MS., but not the sense of the text.

<sup>a—</sup> *Cf.* Ps. cxx, 4.

## ITEM MISSA IEIUNII [I]

[170]

OMnipotens sempiterne deus qui nobis in obseruatione  
 /ieiunii et elemosinarum simine posuisti nos- [fo. 131b  
 trorum remedia <sup>1</sup>concede peccatorum<sup>1</sup> quaesomus nos 5  
 opere mentis et corporis semper tibi esse deuotus quod ipse  
 praestare

[171]

## COLLECTIO SEQUITUR

DEus humane salutis operator da nobis exercere ieiunia  
 congruenter quibus nostrae substantiae sempiterna 10  
 remedia prouidisti

[172]

## COLLECTIO POST NOMINA

DEus qui non tantum nos a carnalibus cybis sed ab  
 ipsius animae noxiis delectationibus praecipis ieiunare  
 Sic nobis quaesomus /indulgentiae tuae praebe sub- [fo. 132a 15  
 sidium ut ieiunando ab illicitis contagiis ad superna cres-  
 camus Et nomina quae recitata sunt in caelesti pagina  
 conscribi praecipias per

[173]

## COLLECTIO AD PACEM

CONcede nobis omnipotens deus ut per annua quadragin- 20  
 simalis exercitia sacramenti et ad intellegendum christi  
 proficiamus arcanum et affectus eius digna conuersatione  
 sectemur ut sinceram nobis pacem tribuas per dominum  
 nostrum iesum christum

[174]

## IMMOLATIO MISSAE

25

URE dignum et iustum est nos tibi semper et ubique  
 gratias /agere domine sancte pater omnipotens [fo. 132b  
 aeternae deus Tibi sanctificare ieiunium quod nos ab  
 inicio saeculi seruare docuisti Magnam enim in hoc munere  
 corporis gratiarum<sup>2</sup> contulisti quod si illa<sup>3</sup> humani generis 30  
 mater interdictam sibi arborem custodisset et immortalitatem<sup>4</sup>  
 retenuisset et patriam Sed peccatum matris antiquae quod  
 illicita ligni uetitus<sup>5</sup> usurpatione commisit in nostris oramus

<sup>1</sup>—<sup>1</sup> *peccatorum, concede*, Mab., Vez., N.F.<sup>2</sup> *gratiam*, Mab., N.F.<sup>4</sup> *final tem* over erasure.<sup>3</sup> *m<sup>1</sup>: ila.*<sup>5</sup> *uetiti*, Mab., Vez., N.F.

absolue ieiuniis et qui de paradiso non abstinendo cecidimus<sup>1</sup> eundem<sup>2</sup> nunc ieiunando redeamus per christum dominum nostrum per quem

[175] ITEM ALIA MISSA IEIUNII [II] [fo. 133a

/D<sup>5</sup>eus qui profundo consilio prospiciendo mortalibus sancta instituisti ieiunia quibus corda languentium salubriter curarentur Tu animam nostram corpusque castifica corporis animaeque saluator et<sup>3</sup> aeterne felicitatis benigne largitur† per coeternum

[176] COLLECTIO SEQUITUR

10

D<sup>5</sup>eus qui ob animarum medillam ieiunii deuotione castigare corpora praecepisti Concide quaesomus ut corda nostra ita pietatis tuae ualeant exercere mandata quatenus ab omnibus semper possimus /abstinere [fo. 133b peccatis per dominum nostrum iesum

15

[177] COLLECTIO POST NOMINA

D<sup>5</sup>efensione<sup>4</sup> tua domine quaesomus adsit humilibus et iugiter protegat in tua mise[ri]cordia confidentes <sup>5</sup>necessariis in quibus<sup>5</sup> indiget humana conditio et<sup>6</sup> immortalitatis dona praeueniant et offerentium nomina recitata caelesti cyrographo in libro uitae iobeas adscribi per

20

[178] COLLECTIO AD PACEM

U<sup>7</sup>ide quaesomus domine infirmitatem nostram et ieiunia<sup>7</sup> adfflictione positis celeri nobis pietati succurre ut ad superna crescamus et sinceram /nobis tribuas [fo. 134a pacem per

25

[179] IMMOLATIO MISSAE

D<sup>8</sup>ignum et iustum est Nos tibi hic et ubique gratias agere domine sancte pater omnipotens aeterne deus Et tibi sanctificare ieiunium quod nos ad animarum medilla<sup>8</sup> et 30 castigationum† corporum seruare docuisti quia restrictis corporibus animae saginantur et in quo <sup>a</sup>exterior homo noster adffligitur dilatatur interior<sup>a</sup> Memento domine in hoc ieiunio

<sup>1</sup> m<sup>1</sup>: cecidimus.

<sup>2</sup> ad eundem, Mab., Vez., N.F.; the parallel passage in Bob. has eodem.

<sup>3</sup> Commencement of aeterne, expunged.

<sup>4</sup> Defensio, omn.

<sup>5</sup>—<sup>5</sup> ut necessariis quibus.

<sup>6</sup> adiuti ad.

<sup>7</sup> in ieiunii, Mab., N.F.

<sup>8</sup> medellam, omn.

<sup>a</sup>—<sup>a</sup> Cf. 2 Cor. iv, 16.

nostro miserationum tuarum      quas peccatoribus pie semper  
ieiunantibus contulisti      ut non solum a cybis      sed a peccatis  
omnibus abstinentes      grato tibi ieiunio placeamus      /in  
quo non inueniantur uoluntates† nostrae      a tua [fo. 134b  
uoluntate dissimiles      per christum dominum nostrum      ante 5  
cuius

[180]                      ITEM MISSA IEIUNII [III]

**O**Mnipotens sempiterne deus      qui sic hominem conde-  
disti      ut meliorem temporalibus beneficiis competenter  
instructum      ad caelestia dona proueharis      Praesta quae- 10  
somas      ut sicut per inlicitos appetitos      de indulta beati-  
tudinis regione decidimus      Sic per alimonia tuo munere  
distributa      et transitoria sustentetur humanitatis<sup>1</sup>      /et [fo. 135a  
amissa reparetur aeternitas      per

[181]                                      COLLECCIO                                      15

**S**emper nos domine quaesumus      continentiae<sup>2</sup> salutaris  
erudiat      quae et nos ieiunio intentos efficiat puriores  
et tua nobis dona conciliet      per

[182]                                      COLLECCIO <sup>3</sup>POST NOMINA<sup>3</sup>

**T**ua nos domine gratia      et sanctis exerciat ueneranda 20  
ieiuniis      et caelestibus misteriis efficiat aptiores      et  
recitata nomina caelesti cyrographo in libro uitae iubeas  
adscribi      per

[183]                                      COLLECCIO <sup>3</sup>AD PACEM<sup>3</sup>

**P**Raesta nobis omnipotens deus      ut quia uitis et litibus 25  
/subiacit nostra mortalitas      Tua per praesentia [fo. 135b  
ieiunia ieiunia† nos medicina purificet      per caritatem sin-  
cerem†      per dominum

[184]                                      IMMOLACIO

**D**ignum et iustum est      Te auctorem      et sanctificatorem 30  
ieiunii conlaudare      per quod nos liberas a nostrorum  
debitis peccatorum      Ergo suscipe clemens      ieiunantium  
praeces      atque ut nos a malis omnibus propiciatus eripias  
iniquitates nostras      quibus iuste adfligemur      rogamus  
absolve      per christum dominum nostrum      35  
/4

<sup>1</sup> *humanitas*, omn.

<sup>2</sup> *continentia*, omn.

<sup>3</sup>—<sup>3</sup> over an erasure of about seven letters.

<sup>4</sup> fo. 136a is blank.



[185] /<sup>1</sup>HORACIO POST SANCTUS IN QUATRAGESIMA [fo. 136b

**D**eus rerum omnium . conditur adque creatur, qui hunus . in  
trinitate . et trinus in . unitate . cognusceris Cuius . mag . nitu-  
denem difficiens<sup>2</sup> est lingua humana . narrare ; Quem sene .  
cessacione . proclamant . angeli sanctus ; idio . nus . menime . famoli 5  
tue : ore . quidem . indigno non . tres . sanctus sed ter sanctus  
<sup>3</sup>preconiae uocis . attollemus<sup>3</sup> . ut consono<sup>4</sup> . modulamenum<sup>5</sup>  
proclamitur . ter repetitur<sup>6</sup> laudacio ; Ob hoc piaae . tatem tuam  
climentissime . domine exoramus obtada<sup>7</sup> . tribuas presunta  
indulgas ut de . tersa . nube . peccaminum . pura et libera . con- 10  
sciencia tuam meriamur . obolencia<sup>8</sup> conlaudare ; saluator<sup>1</sup>

/ITEM MISSA IEIUNII [IV] [fo. 137a

[186]

**C**Oncede quaesomus domine deus noster Ut quod nobis  
de alimoniis ob macerationem carnis subtrahimus 15  
ieiunando <sup>9</sup>uoluntate a te data iocunda<sup>9</sup> conferamus pauperibus  
largiendo Quia tunc ieiunii obseruatio probabitur fruc-  
tuosa si et corporis sensibus per continentiam castitatis<sup>10</sup>  
mens nostra sit purior et conscientiam pietatis fecundet affectus

[187]

COLLECTIO SEQUITUR

20

**D**A nobis omnipotens deus ut ieiunando a corporalibus  
/escis spiritu uegitati saciemur rubore† [fo. 137b  
et ab[s]tinendo ab alimoniis pariterque dilictis cunctis proficia-  
mur† in uirtute hostibus fortiores

[188]

COLLECTIO POST NOMINA

25

**P**Raesta nobis domine quaesomus tuae auxilium gratiae  
ut ieiuniis et orationibus conuenienter et deuotae† intenti  
mentis et corporis a uitiorum<sup>11</sup> hostibus liberemur quique ad  
hoc es<sup>12</sup> ieiunium dare dignatus ut abstinentia et castigatione  
macerati carnali in fide inueniamur firmi et in operibus 30  
efficaces Suscipe ieiunantium praeces cum libatione [fo. 138a

<sup>1</sup>—<sup>1</sup> Later addition, on a separate and smaller leaf, in cursive script, with irregular and strange punctuation. Last word : *Salt. omn.*

<sup>2</sup> *deficiens*, Mab., N.F.

<sup>3</sup>—<sup>3</sup> *praeconio uocis attollimus*, Mab., N.F.

<sup>4</sup> *cum sono*! Mab., N.F.

<sup>5</sup> *modulamini*, if *consono* is retained.

<sup>6</sup> *repetatur* ; *repetita*! Mab., N.F.

<sup>7</sup> *optata*, omn.

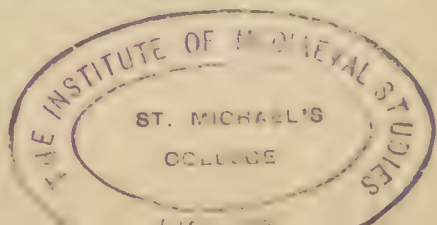
<sup>8</sup> ? *opulentiam* or *beneuolentiam* ; *omnipotentiam*, Mab., N.F.

<sup>9</sup>—<sup>9</sup> *uoluntate iocunda* ; *iocunde*, Mab., N.F.

<sup>10</sup> ? *castigatis*.

<sup>11</sup> ? omit.

<sup>12</sup> originally *esse*, but the last two letters are expunged ; *esse*, omn. except Mab. : 40  
*esse* with *es* after *dignatus*, N.F., is impossible.



praesenti defunctis refrigerium superistibus<sup>1</sup> indulgentiam  
donans per eam placatus Et nomina quorum sunt distincte  
uocata figere inscriptione<sup>2</sup> sempiterna digneris

[189] COLLECTIO AD PACEM

**A**Cceptum tibi sit domine quaesomus hoc sacrificium ieiunii  
nostri quod expiando nos caritatis donum<sup>3</sup> tuae faciat  
sinceritate<sup>4</sup> capaces et per eam coniunctos ad promissa  
sempiterna perducatur Cordibusque nostris ieiunii adtinuatione  
intentis per fraterna oscula <sup>5</sup>pura tuae dilectione<sup>5</sup>  
et proximi puritatem<sup>6</sup> benignus infunde /ut a terrenis [fo. 138b  
iurgiis uel lesionibus cum abstinentia quiescentes pro-  
pinsiue caelestia. meditemur

[190] IMMOLATIO MISSAE

**D**ignum et iustum est nos tibi semper gratias agere  
domine sanctæ† pater omnipotens aeternae deus Ut  
modolum terrenae fragilitatis aspiciens <sup>a</sup>Non in ira tua  
pro nostra prauitate nos arguas<sup>a</sup> Sed immensa clementia  
purifices erudias consoleris Quia cum sine te nihil  
possumus<sup>7</sup> facere quod tibi sit placitum Tua nobis gratia  
sola praestabit ut salubre conuersatione uiuamus per  
christum dominum nostrum per quem maiestatem

ITEM MISSA IN QUADRAGESIMA [V]

[191]

**D**omine deus qui populis tuis et iuste iras- [fo. 139a  
ceris et clementer ignoscis Inclina aurem tuam  
supplicationibus nostris ut qui te in ieiuniorum  
obsecratione<sup>8</sup> totis sensibus confitemur non iudicium  
tuum sed indulgentiam sentiamus per

[192] COLLECTIO SEQUITUR

**O**blata munera superposita altario tuo domine sanctificare  
dignare et per ea placatus peccata nostra quae-  
somus in die ieiunii nostri memor humane conditionis  
absolue Et quicquid eorum retributione meremur auerte  
per dominum nostrum

<sup>1</sup> *superstitibus*, omn.

<sup>3</sup> *dono*, Mab., N.F.

<sup>5-5</sup> *puram tuae dilectionis*, Mab., N.F.

<sup>7</sup> *possumus*, N.F.

<sup>a-a</sup> Cf. Ps. vi, 2.

<sup>2</sup> *in scriptione*, Mab., N.F.

<sup>4</sup> *sinceritatis*, Mab., N.F.

<sup>6</sup> *caritatem*, Mab., N.F.

<sup>8-8</sup> *nostrorum obseruatione*, Mab., N.F.

[193]

/POST NOMINA

[fo. 139b]

DEus bonarum actionum et inspirator et doctor qui  
<sup>1</sup>uoluptates per inedia[m] ieiunii corporalis restrictas<sup>1</sup>  
 agnitionem tuam nostris cordibus tribues Da nobis fidei spei  
 et caritatis augmentum Ut per sanctificationem ieiunii  
 tuum in nobis sit templum quod praemio fiat aeternum  
 Et nomina quae uocabulorum sunt pro etatibus memo-  
 rata aeternitatis titulo iobeas praesignari

[194]

AD PACEM

OMnipotens et misericors deus exaudi praeces ieiunantium  
 supplices et misericordiae tuae /munus [fo. 140a  
 omni cessante fraudulentia<sup>2</sup> propitius inpende ut per  
 coniunctione[m] pacis omne simultate conpraessa securis  
 tibi mentibus seruimus per

[195]

IMMOLATIO MISSAE

15

URE dignum et iustum est nos tibi [semper] et ubique  
 gratias agere omnipotens sempiterne deus qui iuste  
 corrigis<sup>3</sup> et clementer ignoscis In utrumque miseric[o]r[s]  
 quia nos ea lege disponis ut coercendo perire non sinas  
 in aeternum et parcendo<sup>4</sup> spacium tribuas corrigendi  
 per christum

## MISSA IN SYMBULI TRADITIONE.

[196]

/[PRAEFATIO]

[fo. 140b]

IN geminas partes diem hunc excolendum conplec-  
 titur domine nostrae seruitutis famulatio uel de  
<sup>5</sup>ieiunio culto<sup>5</sup> sacrato uel de insignibus tuis quae hodie  
 fulserunt mirabilibus quo lazarum reduxisti post tartara  
 cum ad uocem tuam intonantem exiliuit et quadriduani iam  
 fetenti[s] funus uiuificans animasti uel etiam causa miraculis<sup>6</sup>  
 obstupefacta plaudens turba bethania<sup>7</sup> occurrit cum palmis  
 tibi obuiam regi Exaudi nos in hoc geminato [fo. 141a  
 seruitutis nostrae obsequio et praesta propitius atque placatus  
 ut animae nostrae quae tumulto sunt peccatorum con-

<sup>1</sup>—<sup>1</sup> ? uoluptate . . . restricta, or accusative for ablative absolute.

<sup>2</sup> m<sup>1</sup>: fraudulentia.

<sup>3</sup> m<sup>1</sup>: corrigis.

<sup>4</sup> pascendo, Th. (but corr. to parcendo), Mur., Vez.

<sup>5</sup>—<sup>5</sup> ieiunii cultu, Mab., N.F.

<sup>6</sup> miraculi, Mab., N.F.

<sup>7</sup> Bethaniae, N.F.

clusae et cicatricum morbida tade<sup>1</sup> corruptae reuiuiscant  
ex tua interius<sup>2</sup> uisitatione sicut lazari uiscera a tua  
fuerunt animata uoce saluator

[197]

## COLLECTIO SEQUITUR

**B**One redemptor noster domine qui mansuetus mansueti ani- 5  
malis aselli terga insedens ad passionem redemptionis  
nostrae spontaneus adpropinquas cum tibi ramis arboreis  
certatim sternitur uia et triumphatricibus palmis /cum  
uoce laudis occurritur Quaesomus maiestatem tuam [fo. 141b  
diuinam ut oris nostri confessionem atque corporis in 10  
ieiunii<sup>3</sup> humiliationem libens suscipias et fructum nos  
uiriditatis habere concedas Ut sicut illi in tua fuerunt obuia  
cum arboreis uirgis egressi Ita nos te redeunte in secundo  
aduentu cum palmis uictoriae mereamur occurrere laeti  
saluator mundi 15

[198]

## COLLECTIO POST NOMINA

**E**Cce domine de te cai[a]phae pontifices uaticinium ignarum  
sibi ipsi in populis est probatum ut unus occumberes  
pro gente ne cuncti pariter /interirent et tu [fo. 142a  
singulare granum in terra more[re]ris ut seges plurima nasce- 20  
retur Supplices tibi ipsi qui pro mundi salute es hostia  
caesus depraecamur ut nobis de te ipsum<sup>4</sup> ueniam dones  
qui te ipsum obtulisti pro nobis Et hos quos recitatio comme-  
morauit<sup>5</sup> ante sanctum altare qui in <sup>6</sup>pace iam tua<sup>6</sup> ab  
his sunt uinculis corporeis translati quaesomus domine 25  
ut te habeant ereptorem quem per baptissimum† meruerunt  
redemptorem habere Sed et si qui inter hos adstantes  
qui<sup>7</sup> ad baptismi salutaris sacramenta praeparentur /quae-  
somus domine deus noster ut inbutos in fide [fo. 142b  
instructos in sensu confirmatos in gratia ad percipiendam 30  
plenitudinem gratiae tuae spiritus tui munere iobeas  
praeparare<sup>8</sup> ut sancti lauacri fonte desiderato mereatur<sup>9</sup>  
renasci quod<sup>10</sup>

<sup>1</sup> *tabe*, Mab., Vez., N.F. ; the letter *d* is *m*<sup>2</sup> over an erased *b*?

<sup>2</sup> *m*<sup>1</sup>: *inturius*.

<sup>3</sup> *ieiuniis*, Mab., N.F.

<sup>4</sup> *ipso*, Mab., Vez., N.F.

<sup>5</sup> *m*<sup>1</sup>: *commemorat*.

<sup>6</sup>—<sup>6</sup> *m*<sup>1</sup>: *pacem . . . tuam*, but the final letters are deleted by dots.

<sup>7</sup> omit.

<sup>8</sup> *praeparari*, Mab., N.F.

<sup>9</sup> *mereantur*, omn.

<sup>10</sup> *quod*, with contraction mark, as in No. 208.



[199]

## COLLECTIO AD PACEM

U Niuersorum ipse dominator qui conditor creaturae tuae  
 praestanter amabilis et amator cui martha satagit  
 maria pedes abluit cum quo lazarus rediuius accumbit  
 tota nympe† domus est in amore Annue plebi<sup>1</sup> tuae ita 5  
 se exercitare per dilectionem ut in te possit unita manere  
 per pacem Ministra /in nobis illas lacrimas [fo. 143a  
 quas maria de multa dilectione protulit flagrare<sup>2</sup> orationem  
 nostram facito sicut unguentum pisticum sacris plantis infu-  
 sum mariae flagrauit ut eam pacem consequamur per 10  
 oscula nostra in alterutrum porrecta quam consequuta est  
 maria sui osculans<sup>3</sup> redemptoris uistigia saluator mundi

[200]

## IMMOLATIO MISSAE

U Ere dignum et iustum est Tibi domine ab omni sexu  
 aetate et sensu dicere laudem in hac die ieiunii et 15  
 laudes† tuae triumphali praeconio quo ab hierosolimis et  
 bethania occurrerunt tibi plurimae populorum cateruae una  
 uoce perstripentes /Osianna† fili dauid Bene- [fo. 143b  
 dictus qui uenit in nomine domini Tibi enim cum lingua  
 coma seruiuit arborea cum arenosa itenera ramis uiruerunt 20  
 composita plebis quoque indumentum tuis plantibus<sup>4</sup> sterni-  
 tur nudatisque uiris uia<sup>5</sup> uistitur uicturi<sup>5</sup> nouo populus prae-  
 stat triumphum Surget totus clamor in laude uoces cla-  
 mantium penetrant templum dicentes Benedictus qui uenit  
 in nomine domini Ecce hierusalem qualiter tibi rex tuus 25  
 sedens super asinum mansuetus aduenit Adueni ergo ro-  
 gamus et in medium nostri adsiste et qui nos [fo. 144a  
 tunc reparasti per crucem per istum immolatum panem et  
 sanguinem iterum lapsos repara ut te aduenire in nostris  
 cordibus sentientes excamus<sup>6</sup> obuiam tui et cum supernis 30  
 illis uirtutibus clamemus dicentes SANCTUS

[201]

## POST SANCTUS

H Acc est sine fine felicitas haec est beatitudo sine termino  
 Sic deo indesinenter herere ut ipse sit spes ipse 35  
 sit requies in ipso uigilet negutium in ipso otium con-  
 quiescat Sic nobis cybum praebendum uel poculum  
 ut quicquid praefigurauit in misteriis reddat /in [fo. 144b  
 praemiis per christum dominum nostrum qui pridie

<sup>1</sup> last letter, m<sup>1</sup> c, m<sup>2</sup> i.<sup>3</sup> m<sup>1</sup>: *oculans*.<sup>5</sup>—<sup>5</sup> *uestitur uictori*, omn.<sup>2</sup> ? *fragrare*, N.F.<sup>4</sup> *plantis*, Mab., N.F.<sup>6</sup> *camus* over an erasure.

[202]

POST SECRETA

<sup>1</sup> **A**spices in caelo uultum tuum<sup>1</sup> pie miserator haec  
munera quae<sup>2</sup> semper es propinsus ad dona et ipsa  
contemplatione oblata sanctifices naturali maiestate qui per-  
petue sanctus es et sancta largiris quod ipse praestare

5

[203]

ANTE ORATIONEM DOMINICAM

**U**nerabilibus informator<sup>3</sup> praeceptis incitati munere pie-  
tatis qui mariae flentis lacrimas non spernis lazaro  
dignanter cognomentum fratris inponis ecclesiae sobolis  
appellas ore gratiae coheredes tibi supplices clamamus et 10  
dicimus PATER

[204]

/POST ORATIONEM DOMINICAM† [fo. 145a

**E**xerce liberator in nobis iuris proprii facultatem† qui  
<sup>4</sup>lazarum uirtute mariae pietate martha labore<sup>4</sup> remu-  
neras fauorem plebis excitas et patris uoce concina glori- 15  
aris omnipotens deus qui in trinitate

## MISSA IN CAENA DOMINI

[205]

[PRAEFATIO]

**S**acrosanctam fratres dilectissimi hodierna die in-  
choandae pasche sollemnitatem ac salutiferam domini- 20  
cae immolationem<sup>5</sup> effigiem in sacrificio spiritali christo  
offerente transfusam non iam in amaritudinem<sup>6</sup> azimi  
<sup>a</sup>neque in fermento /ueteris malitiae<sup>a</sup> celebrantes sed [fo. 145b  
in nouam et sinceram conspersionem immaculatas sacris altari-  
bus hostias offerentes omnipotentem deum per unigenitum 25  
filium suum dominum nostrum iesum christum depraece-  
mur qui<sup>7</sup> haec in sacri corporis et sanguinis sui oblatione  
benedicere et sanctificare dignatus est Ita offerentium famu-  
lorum suorum munera oblata benedicat et<sup>8</sup> per inlustratione[m]  
spiritus sancti deferentibus nuntiis odor suauitatis ascendat 30  
per dominum nostrum iesum christum filium

<sup>1—1</sup> *Aspice . . . . uultu tuo*, Mab., N.F.; but the dots over *tuum* may be intended to cancel that word; the dot between the last two letters of *Aspices* may signify the omission of *s*.? *Aspice sincero uultu tuo*, cf. Gall. Vet, 719, or *Aspice de caelo sancto tuo*, cf. p. 4, l. 13.

<sup>2</sup> *qui*, Mab., Vez., N.F.

<sup>3</sup> *informati*, Mab., N.F.

<sup>4—4</sup> *Lazari uirtutem, Mariae pietatem, Marthae laborem*, Mab., N.F.; *Lazarum uirtute, Mariae (!) pietate, Martha (!) labore*, Mur.

<sup>5</sup> *immolationis*, Mab., Vez., N.F.

<sup>6</sup> *amaritudine*, Mab., N.F.

<sup>7</sup> *ut qui*.

<sup>8</sup> *ut*, Mab., N.F.

<sup>a—<sup>a</sup></sup> Cf. 1 Cor. v, 8.

40

[206]

## COLLECTIO SEQUITUR

**D**eus sanctificationum et dominus caelestium uirtutum  
exaudi /praeces nostras et benedictam hanc [fo. 146a  
plebem domini nostri iesu christi <sup>a</sup>redemptam sanguine<sup>a</sup> de  
sele sancta inaccessibilis<sup>b</sup> clarita[tis] exaudi per coacter- 5  
num

[207]

## POST NOMINA

**D**iuersis oblationibus sacris altaribus una tamen fidei  
deuotione conlatis mutuae inuicem sollicitudinis uota  
promamus a domini pietate poscentes ut corda omnium 10  
offerentum ad ostiam rationabilis<sup>1</sup> et conplacitae sibi sanctifi-  
cationis emundet et quiescentium animas in sinu abraham  
collocare dignetur et in parte<sup>2</sup> <sup>c</sup>primae resurrectionis<sup>c</sup> ad-  
mittat per dominum nostrum

[208]

## COLLECTIO AD PACEM

15

**D**eus qui assumptum hominem euicturus<sup>3</sup> ad [fo. 146b  
caelos inter praecipua mandatorum tuorum patribus  
tuostris<sup>†</sup> apostulis<sup>†</sup> reliquisti Tribue nobis famulis tuis secta-  
toribus eorundem per exter[ior]is hominis osculum in-  
terioris hominis pacem quod ipse 20

[209]

## IMMOLATIO MISSAE

**D**ignum et iustum est per iesum christum filium tuum  
dominum nostrum qui suorum pedes discipulorum lenteo  
praccintus abluit et humilitatis exemplum transiturus eisdem  
de mundo reliquit magister quippe uerissimus factis in- 25  
format quos monitis salutaribus frequenter instruxerat  
/Sed <sup>a</sup>quidni mirum<sup>a</sup> si praccinxit se lenteo qui [fo. 147a  
<sup>d</sup>formam serui accipiens habitu est inuentus ut homo<sup>d</sup> Aut  
<sup>5</sup>quidni mirum<sup>5</sup> si misit aquam in peluem ut lauaret pedes  
discipulorum qui in terra sanguinem fudit ut inmunditiam 30  
delueret peccatorum Ille itaque lenteo quo erat prae-  
cintus pedes quos lauerat tersit qui carnem<sup>6</sup> qua erat  
indutus euangelistarum uestigia confirmauit Lauit ergo  
pedes discipulorum dominus quorum autem pedes extrinsecus  
abluebat ipsorum animas indulgentiae hysopo intrinsecus 35  
expiabat O admirabile sacramentum grande mis- [fo. 147b

<sup>1</sup> rationabilem ; cf. p. 138, l. 22.<sup>2</sup> subsequently erased, p...te still visible.<sup>3</sup> euicturus.<sup>4</sup> apostolis [pacem], Mab., N.F.<sup>5</sup> <sup>5</sup> ms. = quidnimirum : quid mirum, Mab., Vez., N.F. ; quid nimirum,

Th., Mur.

<sup>6</sup> carne, Mab., N.F.<sup>a</sup>—<sup>a</sup> Apoc. v, 9.<sup>b</sup> Cf. 1 Tim. vi, 16.<sup>c</sup>—<sup>c</sup> Apoc. xx, 5, 6.<sup>d</sup>—<sup>d</sup> Phil. ii, 8.

40

terium      Turbatur petrus      cernens exemplum tantae  
humilitatis in regem<sup>1</sup> tantae maiestatis      tremiscit pauens  
humanitas      quia ad eius uestigia      sese inclinare dignatur  
diuinitas      Sed nisi deus ad hominem humiliatus inclina-  
retur      ad deum homo erectus numquam leuaretur      ex tunc 5  
enim homo uiuentium terras coepit adpetere      ex quo deus in  
regione mortalium humanitatis est dignatus lumen ostendere  
ante cuius

[210]      POST SANCTUS

**U**Ere sanctus et iustus es domine      uere magnus et pius 10  
es      qui filium tuum dominum nostrum iesum christum  
/nobis lumen ad terras ex summa caeli arce misisti      [fo. 148a  
captiuorum corporum<sup>2</sup> redemptorem      Ipse enim qui

[211]      POST SECRETA

**A**Gnus dei qui tollis peccata mundi      Respice in nos et 15  
miserere nobis      Factus nobis ipse<sup>3</sup> hostia      qui sacer-  
dos      ipse praemium      qui redemptor      a malis omnibus  
quos redemisti custodi      saluator

[212]      ANTE ORATIONEM DOMINICAM.

**U**ui panis alimenta      et sacri sanguinis dona sumpturi 20  
dominica praece mentis† et corda firmemus      Agnoscat  
altissimus filii sui uoce[m]      et uerba christi      ad aures pater-  
nas      concordis populi clamor adtollat et dicat      PATER

[213]      /POST ORATIONEM DOMINICAM      [fo. 148b

**L**ibera domine      libera nos ab omni malo      et a fortis- 25  
simis aduersariis diabulo et morte      ea quae cunctis  
fortior est uirtutis et dexteræ tuæ protectione defende

[214]      POST COMMUNIONEM

**C**oncede nobis omnipotens deus      ut sicut temporali caena  
tuæ passionis reficimur      ita saciare† mereamur aeterna 30

INCIPIUNT ORATIONES IN BIDUANA

[215]

**D**A nobis domine      perpetuae benedictionis munus accipere  
pro quibus unigenitus /tuus      sputis inlitus      [fo. 149a  
palmas accepit et colaphos      qui tecum 35

<sup>1</sup> *rege*, Mab., Vez., N.F.      <sup>2</sup> *hominum*, or omit.      <sup>3</sup> in margin, by a later hand.



[216] ORATIO NUNC AD SEXTAM

**R**espice domine super hanc familiam tuam propitius pro  
qua dominus noster iesus christus non dubitavit manibus  
tradi nocentium et crucis subire tormentum per eum

[217] ORATIO NUNC AD NONAM

5

**D**Eus qui pro redemptione nostra accepisti sanguinem iesu  
christi Solue operam diabuli et omnes laqueos  
disrumpe peccati ut creaturam regenerationis nulla pulluant  
contagia uetustatis per

[218] ORATIO SEQUITUR

10

**/D**Eus a quo et iudas reatus sui proditor [fo. 149b  
poenam et confessionis suae latro praemium sump-  
sit Concide nobis pie petitionis effectum Ut sicut in pas-  
sione sua dominus noster iesus christus diuersa utrisque intulit sus-  
pendia<sup>1</sup> meritorum Ita a<sup>2</sup> nobis ablato uetustatis errore 15  
resurrectionis suae gratiam largiator per dominum  
nostrum iesum

[219] ITEM ORATIONES IN BIDUANA DIE SABBATI AD  
SEXTAM<sup>3</sup>

**D**Eum omnipotentem patrem et filium et spiritum sanctum 20  
uniuersitatis unum creatorem in hac magna magni  
matutina sabbati dominici scilicet corporis requiei fratres  
karissimi suppliciter /dipraecamur ut qui adam [fo. 150a  
de profundis infernalis limi misericorditer eripuit nos  
eius filius† de luto faecis huius cui inhaesimus sola 25  
misericordia tantum clamantes cruat Clamamus namque et  
oramus <sup>a</sup>Ne urguat super nos inferni puteus os suum Eruti  
de luto peccati ne infigamur<sup>a</sup> per dominum

[220] COLLECCIO SEQUITUR

**D**omine christe iesu deus pie exaudi nos Et praesta 30  
praecamur quae corde rogamus Et hoc rogamus  
ut tibi placiamus Tibi hereamus sine fine Ut semper  
tibi gratias agamus quia domine redimisti nos /in [fo. 150b  
aeternam uitam de aeterna morte Qui descendisti in lacum

<sup>1</sup> stipendia, Mab., N.F.

<sup>2</sup> om., diplography.

35

<sup>3</sup> ms. = *se*; *sextam* (Mab.) seems the most appropriate reading; *sepulchrum* or *sepulturam* (N.F.) would be scarcely possible in the eighth century.

<sup>a-a</sup> Cf. Ps. lxxviii, 15, 16.

ut ex inferis uinctus† educeris discende nunc quoque  
 praecamur uisceribus tuae pietatis ut ex uinculis pecca-  
 torum quibus unusquisque constringitur nos absoluas  
 saluator<sup>1</sup>

[221] PRAEFATIO IN UESPERA PASCHÆ

**D**omini gratiam<sup>2</sup> per aquam et spiritum renati Et per  
 multiplicem paternae dilectionis prouisionem in-  
 numeris laqueis abstracti huius diuinae dignacionis auctorem  
 dominum <sup>a</sup>incensu uespertinae praecis sacrificio<sup>a</sup> Et in  
 caelesti patina /per spiritum erecto Et igne illo [fo. 151a  
 quem ipse <sup>b</sup>in nobis accendi desiderat<sup>b</sup> sollempniter assato  
 praecariis affectibus fratres karissimi dipraecimor ut  
 totius uitae crimina et cotidiane erroris maculas et  
 humanae fragilitatis debita in anni<sup>3</sup> septimanae dierum  
 quadraginta ac sepulti corporis sui sabbato nobis concedat  
 Nos quoque in numero ueri israhelis aegypto egredi faciat et  
 inimicis percussis in unam ecclesiam<sup>4</sup> catholicę domum pacis<sup>5</sup>  
 domini celebrantis† agni immaculati sanguine corporum  
 nostrorum postibus aspersis /in istius noctis uenerabilis [fo. 151b  
 sollempnitatem<sup>6</sup> uastatura<sup>7</sup> mundum morte defendat orantibus 2  
 nobis per dominum

[222] COLLECCIO SEQUITUR

**C**hriste iesu in uespera mundi <sup>8</sup>uespertino sacrificio<sup>8</sup> per  
 crucem effectum<sup>9</sup> dignare nos noua corpori tuo fore  
 sepulchra saluator

PRAEFATIO AD INICIO† NOCTIS SANCTAE  
 PASCHAE

[223]

**A**uctorem lucis principem luminis inspectorem cordis  
 credencium redemptorem fratres dilectissimi cunc-  
 tis confessionibus ueneremur ut uergente die uoces rugitus  
 exaudiat Et superuenientem caliginem noctis /luminis  
 sui splendore inlustret Ne sit in nobis ulla temptandi [fo. 152a  
 uexandique occasio tenebrarum Sit noster defensor qui  
 est uerae lucis indultor ut semper simus in lumine eius  
 qui christum dominum nostrum gloriamur auctorem per

<sup>1</sup> Merovingian script.

<sup>3</sup> ? *fine*, Mab. ; cf. p. 97, l. 18.

<sup>5</sup> *pascha*, N.F.

<sup>7</sup> ? *a uastatura*.

<sup>9</sup> ? *effecte* ; *effectus*, Mab., Vez., N.F.

<sup>2</sup> *gratia*, Mab., Vez., N.F.

<sup>4</sup> *ecclesiae*.

<sup>6</sup> *sollemnitate*, Mab., Vez., N.F.

<sup>8-8</sup> *uesperinum sacrificium*, Mab., N.F.

<sup>a-a</sup> Cf. Ps. cxl, 2.

<sup>b-b</sup> Cf. Luc. xii, 49.

[224]

## ORACIO SEQUITUR

**R**Ege nos domine per alternas temporum uices Et conserua nos per disparem dierum ac noctium successiones Ut adiuti sanctorum tuorum praecibus qui diem hunc per munus misericordiae tuae duximus Noctem quoque istam placitam<sup>1</sup> tibi animarum et corporum puritatem<sup>1</sup> ducamus per resurgentem a mortuis dominum nostrum iesum christum filium tuum 5

/BENEDICCIO CERAE BEATI AUGUSTINI [fo. 152b  
EPISCOPI QUAM ADHUC DIACONUS CUM ESSET EDIDET ET CAECINIT 10

[225]

**E**Xultet iam angelica turba caelorum Exultent diuina mysteria Et pro tanti regis uictoria tuba intonet salutaris Gaudeat se tantis illius inradiata fulgoribus Et aeterni regni<sup>2</sup> splendore lustrata<sup>3</sup> totius urbis<sup>4</sup> se senciat amisse<sup>5</sup> caliginem Laetetur et mater ecclesia tanti luminis adornata fulgore et magnis populorum uocibus haec aula resultet Quapropter adstantibus uobis fratres karissimi ad tam miram sancti huius /luminis clari- [fo. 153a tatem Una mecum quaeso dei omnipotentis misericordiam inuocate Ut qui me non meis meritis intra sacerdotum numero<sup>6</sup> dignatus est adgregare Luminis sui gracia infundente caerei huius laudem implere praecipiat<sup>7</sup> per resurgentem filium suum<sup>7</sup> 15 20 25

## CONSECRATIO CAERE

**D**ignum et iustum est Uere quia dignum et iustum est inuisibilem deum omnipotentem patrem filiumque eius unigenitum dominum nostrum iesum christum toto cordis ac mentis affectu et uocis ministerio personare qui pro nobis aeterno patri adae debitum soluit et ueteris piacoli caucionem pio cruore deterisit /Haec sunt enim [fo. 153b festa paschalia<sup>9</sup> in quibus uerus ille agnus occiditur eiusque sanguis postibus consecratur in qua primum patres nostros filios israhel educens de aegypto rubrum mare 30 35

<sup>1</sup>—<sup>1</sup> *placita . . . puritate*, Mab., N.F. (as in the MS. Paris, B.N. lat. 9426 (Echternach)).

<sup>2</sup> *regis*, Mab., N.F.

<sup>4</sup> *orbis*, Mab., N.F.

<sup>6</sup> *numerus*, Mab., N.F.

<sup>8</sup> The scribe began to write *eu*.

<sup>3</sup> *inlustrata*, Mab., N.F.

<sup>5</sup> *amisse*, Mab., N.F.; *amisse* (!) Vez.

<sup>7</sup>—<sup>7</sup> Merovingian script.

<sup>9</sup> *paschalia*, Mab., N.F.



sicco uestigio transire fecisti Haec igitur nox est quae  
 peccatorum tenebras columnae inluminacione purgauit  
 Haec nox est quae hodie per uniuersum mundum in  
 christo credentes a uiciis saeculi segregatos et caligine  
 peccatorum reddit gratiae sociat sanctitate<sup>1</sup> Haec nox  
 est in qua distructis uinculis mortis christus ab inferis  
 uictor ascendit Nihil enim nasci profuit nisi redimi pro-  
 fuisset O mira /circa nos tuae pietatis dignacio [fo. 154a  
 O instimabilis<sup>2</sup> dileccio caritatis ut seruum redimeris  
 filium tradidisti O certe necessarium adae peccatum quod  
 christi morte deletum est O flex† culpa quae talem  
 ac tantum meruit habere redemptorem O beata nox quae  
 sola meruit scire tempus et hora[m] in qua christus ab inferis  
 resurrexit Haec nox est de qua scriptum est <sup>a</sup>Et nox  
 ut dies inluminabitur Et nox inluminacio mea in diliciis <sup>1</sup>  
 meis<sup>a</sup> Huius igitur sanctificacio noctis Fugat scelera  
 Culpas leuat<sup>3</sup> Reddit innocenciam lapsis Et maestis  
 laeticiam Fugat odia /Concordia parat Et [fo. 154b  
 curuat imperia In huius igitur noctis gracia suscipe  
 sancte pater incensi huius sacrificium uestertinum quod tibi <sup>2</sup>  
 in hac caerei oblacione sollempni per ministrorum tuorum  
 manus de operibus apum sacrosanta reddit eclesia  
 Sed iam columnae huius praeconia nouimus quam in honore  
 dei rutilans ignis accendit Qui licet diuisus in partes  
 mutuati luminis detrimenta non nouit Alitur liquantibus <sup>2</sup>  
 caeris quam in substantia praeciosae huius lampadis apis  
 mater eduxit Apis ceteris quae subiecta sunt homini  
 animantibus antecellit Cum sit minima /corporis [fo. 155a  
 paruitate ingentis† animos angusto uersat in pectore  
 Uiribus inbecilla sed fortis ingenio Haec<sup>4</sup> exflorata<sup>5</sup> tem-  
 porum uicem<sup>6</sup> cum caniciem proinosa hiberna posuerint  
 Et <sup>7</sup>glacialem senio<sup>7</sup> uerni temporis moderata deter-  
 serit<sup>8</sup> Statim prodeundi ad laborem cura succedit Disper-  
 seque per agros libratim<sup>9</sup> paulolum pinnibus<sup>10</sup> cruribus<sup>11</sup>  
 suspensis insedunt<sup>12</sup> partem ore legere flosculos  
 oneratis<sup>13</sup> uictualibus suis ad castra remeant Ibique  
 aliae inaestimabili arte cellolas tenaci glutino instruunt  
 Aliae liquencia mella stipant Aliae uertunt flores in  
 caera† Aliae ore natus† fingunt /Aliae collectis e [fo. 155b

<sup>1</sup> sanctitati, Mab., Vez., N.F.<sup>2</sup> inaestimabilis, Mab., N.F.<sup>3</sup> lauat, Mab., N.F.<sup>4</sup> Huic.<sup>5</sup> explorata, omn.<sup>6</sup> uice, omn., but the Gellone sacramentary has uicem.<sup>7</sup> glaciale senium, Mab., N.F.<sup>8</sup> deteraserint, Mab., N.F.<sup>9</sup> libratīs, Mab., N.F.<sup>10</sup> pinnīs.<sup>11</sup> cruribus, Mab., N.F.<sup>12</sup> insidunt ; ? insident, Mab.<sup>13</sup> oneratae, Mab., N.F.



foliis nectar includunt      O uere beata et mirabilis apis      cuius  
 nec sexum masculi uiolant      factus non quassant      nec filii  
 destruunt castitatem      Sicut sancta concepit uirgo maria  
 Uirgo peperit      et uirgo permansit      O uere beata nox  
 quae expoliauit aegyptios      ditauit hebræos      Nox in qua      5  
 terrenis caelestia iunguntur      Oramus te domine      ut caereus  
 iste      in honore nominis tui consecratus      ad noctis huius  
 caliginem destruendam      indeficiens perseueret      in odorem  
 suauitatis acceptus      supernis luminaribus misceatur  
 Flammas eius lucifer matutinus inueniat      /ille inquam [fo. 155\**a*      10  
 lucifer      qui nescit occasum      ille qui regressus ab inferis  
 humano generi serenus inluxit      Praccamur ergo domine  
 ut nos famulos et famulas tuas      omnem clerum      et deuotis-  
 simum populum      una cum patre nostro      beatissimo uiro  
*illo*      quietem<sup>1</sup> temporum concessa      in his paschalibus      15  
 gaudiis      conseruare digneris      per resurgentem a mortuis  
 dominum nostrum      filium tuum

[226]      COLLECCIO POST BENEDICCIÓNE CERE

SAncte domine omnipotens deus      qui ad nostram<sup>2</sup> contem-  
 placionem tenebrarum      haec in mundi huius obscuro      20  
 luminaria emicare iussisti      Praesta      ut dum ad illum  
 aeternitatis diem      et unigeniti tui properamus occursum  
 /ad hanc interim      quam tenebris praeparasti lucer- [fo. 155\**b*  
 nam      dum nox ista transcurritur      sine peccatorum offen-  
 diculo ambulemus      per resurgentem      25

[227]      COLLECCIO POST HYMNUM CAERE

DEus templum ignis aeterni      deus uere lucis habita-  
 culum      deus sedis perpetuae claritatis      Uota tibi  
 domine sollempnia diei consummacionis      et noctis inchoacionis  
 celebrantes      ac luminibus altaris tui incensis      temporarium      30  
 lumen offerentes      ut famulis et famulabus tuis      uerum ac  
 perenne lumen largiaris oramus      per resurgentem

ORACIONES PASCHALIS DUODECIM CUM  
 TOTIDEM COLLECCIONIBUS

/ORACIO PRO GRACIARUM ACCIONE      [fo. 156*a*      35

[228]      PRAEFACIO

EXpectatum fratres karissimi      et desideratum nobis  
 paschae diem adepti      gracias agamus omnipotenti deo  
 patri      quod nos in hanc eandem diem      per filium suum

<sup>1</sup> *quiete*, omn.

<sup>2</sup> ? *nostrarum*, N.F.

dominum nostrum iesum christum quem pro nobis hostiam  
dedit in salutem aeternam uocauit Ob hoc fidei gratiarum  
actione laudemus benedicamus honorificemus benedic-  
tum et beatum nomen dei patris in filio filique in patre  
et spiritu sancto in saecula saeculorum

5

[229]

## ORACIO SEQUITUR

**S**Ancte domine omnipotens pater exaudi tuere ac  
sanctificare<sup>1</sup> plebem tuam /praemonitam<sup>2</sup> signo [fo. 156b  
crucis Baptismate purificatam Crismate delibutam  
quos ad celebrandam praesentis sollemnitatis beatitudinem 10  
congregasti uniuersisque noticiam tui participationem sancti  
spiritus propicius infunde per

## ORACIO PRO EXSULIBUS

[230]

## -PRÆFACIO

**U**Nianimes et unius corporis in spiritu dei patris 15  
omnipotentis domini misericordiam dipraecimor  
pro fratribus et sororibus nostris Captiuitatibus<sup>3</sup> elon-  
gatis Carceribus detentis metallis deputatis Ut eis  
dominus adiutor protector et consolator existat Neque  
deesse sibi reputet eos qui <sup>4</sup>fidei in se<sup>4</sup> innocencia perseuerant 20

[231]

## /ORACIO SEQUITUR

[fo. 157a

**T**Ribue domine relegatis patriam uinctis absolucionem  
captiuis libertatem Ut plebs tua et in hoc  
saeculo et in futuro misericordiæ tuae munere liberetur  
per

25

## ORACIO PRO SACERDOTIBUS

[232]

## PRÆFACIO

**I**N sanctorum sancta admissi et altaris caelestis sacerdocii  
aeterni participes effecti dei patris omnipotentis  
misericordiam dipraecimor ut sacerdotes suos ac minis- 30  
tros donis repleat spiritalium gratiarum

[233]

## ORACIO SEQUITUR

**D**Omne deus uirtutum iustifica et sanctifica pastores  
et prepositos ouium tuarum Ut aduersarius noster  
diabulus fide eorum et sanctitate superatus /con- [fo. 157b 35  
tingere dominicum gregem ac uiolare non audeat per  
resurgentem

<sup>1</sup> sanctifica, Mab., N.F.<sup>3</sup> ? Captiuitate.<sup>2</sup> praemunitam, N.F. (rightly).<sup>4</sup>—<sup>4</sup> fideles (or fideliter) in.

## ORACIO PRO UIRGINIBUS

[234]

## PRAEFACIO

**I**Ncorruptae aeternitatis deum et inuiolabilis naturae  
 dominum unianimiter dipraecimor **Orantes** pro fratri-  
 bus nostris qui gloriosam uirginitatem corpore ac mente 5  
 uouerunt uti eos usque ad consummacionem propositi sui  
 misericordiae spiritus prosequatur per

[235]

## ORACIO SEQUITUR

**R**Espice domine uirginessacras et spadones uoluntarius†  
 id est praeciosas<sup>1</sup> ecclesiae margaritas ut corpora eorum 10  
 ac spiritum inlaesa castitatis consciencia pari exaestima-  
 cione custodiant per resurgentem

## ORACIO PRO AELYMOSINAS FACIENTIBUS

[236]

## PRAEFACIO

**/S**anctum ac benedictum retribucionis deum [fo. 158a 15  
 unianimis<sup>2</sup> fratres dilectissimi oracione dipraecimor  
 obsecrantes pro fratribus et sororibus nostris quorum  
 ministerio atque sumptu inopiam non senciunt qui  
 in ecclesia sunt indigentes Ut isdem dominus spiritalis† diuicias  
 communicet qui fidelium animarum inopiae saecularis 20  
 substantiae participant facultatem per resurgentem

[237]

## ORACIO SEQUITUR

**P**lis seruorum tuorum praecibus annue<sup>3</sup> misericors domine  
 ut quicumque praeceptorum caelestium memores  
 pauperibus tuis quae sunt necessaria subministrant incor- 25  
 ruptibili et caelesti gloria <sup>4</sup>miseracionis tuae et<sup>1</sup> misericordiae  
 coronentur per

## /ORACIO PRO PEREGRINANTIBUS

[fo. 158b

[238]

## PRAEFACIO

**C**Aelestium et terrestrium et infernorum dominum 30  
 deum patrem omnipotentem fratres dilectissimi di-  
 praecimor obsecrantes uti fratres nostros ac sorores  
 quicumque peregrinationum necessitatibus subiacent omni-  
 potens deus auxilio suo comes adiutor reducat ac protegat  
 per 35

<sup>1</sup> m<sup>1</sup>: *praeciosas*.<sup>3</sup> The scribe began to write *annu*.<sup>2</sup> *unianimes*, Mab., Vez., N.F.<sup>4</sup>—<sup>1</sup> *miseracione tuae*.

[239]

## COLLECCIO SEQUITUR

**R**Estitue domine peregrinis desideratum patriae solum ut  
contemplacionem<sup>1</sup> misericordiae tuae dum ad praesens  
agunt beneficiis tuis gracias <sup>a</sup>ciues esse sanctorum  
ac tui domesticia<sup>a</sup> concupiscant presta per resurgentem

5

## ORACIO PRO INFIRMIS

[240]

## PRAEFACIO

**/U**Niuersae salutis deum et uniuersae uirtutis [fo. 159a]  
dominum dipraecimor pro fratribus et sororibus  
nostris qui secundum carnem diuersis aegretudinum 10  
generibus insultantur ut his dominus caeleste medicinae suae  
munus indulgeat per

[241]

## ORACIO SEQUITUR

**D**omine cui uiuificare mortuos facile est Restitue  
aegrotantibus <sup>2</sup>pristinae sanitati<sup>2</sup> ne terreni medicaminis 15  
remedia desiderent quicumque medillam caelestis miseri-  
cordiae tuae dipreçantur per resurgentem

## ORACIO PRO PAENITENTIBUS

[242]

## [PRAEFACIO]

**C**onfidentes bonitatis ac misericordiae deum qui <sup>b</sup>pec- 20  
catorum /mault paenitentiam quam mortem<sup>b</sup> [fo. 159b]  
Communicatis praecibus ac fletibus pro fratribus ac sororibus  
nostris domini misericordiam dipraecimor uti eos peccati  
sui crimina confitentes a bonitatis suae uenia non repellat  
per

25

[243]

## ORACIO SEQUITUR

**R**Ex gloriae qui non uis mortem peccatoris sed ut con-  
uertatur et uiuat Da nobis peccatorum labe pollutis  
paenitentiam simul ut <sup>c</sup>flere cum flentibus et dolentibus  
et cum gaudentibus gaudire<sup>c</sup> possimus per resurgentem

30

## ORACIO PRO UNITATE

[244]

## PRAEFACIO

**U**Num <sup>d</sup>deum patrem ex quo omnia sunt et unum  
dominum nostrum iesum christum per quem omnia

<sup>1</sup> contemplatione, Mab., Vez., N.F.<sup>2</sup>—<sup>2</sup> *pristinam sanitatem*, Mab., N.F. 35<sup>a</sup>—<sup>a</sup> Eph. ii, 19.<sup>b</sup>—<sup>b</sup> Cf. Ezek. xviii, 23, xxiii, 11.<sup>c</sup>—<sup>c</sup> Rom. xii, 15.<sup>d</sup> I Cor. viii, 6.



/fratres karissimi dipraecimor ut unitatem ecclesiae [fo. 160a  
suae concordi congregacionis nostrae uoluntatem<sup>1</sup> confir-  
met per resurgentem filium suum

[245] COLLECCIO SEQUITUR

O Mnipotens domine qui es <sup>a</sup>deus bonitatis et totius 5  
consolacionis<sup>a</sup> te supplices dipraecamur ut hereti-  
cust<sup>†</sup> et infidelist<sup>†</sup> a perpetuis gehennae ignibus manifesta-  
cione tuae ueritatis eripias quoniam uis <sup>b</sup>omnis hominis saluos  
fieri et ad agnitione[m] ueritatis uenire<sup>b</sup> per

ORACIO PRO PACE REGUM

10

[246] PRAEFATIO

O Dminum dominancium et regem regnancium<sup>c</sup> fratres  
karissimi oracione unianimes dipreçimor ut nobis  
populo suo pacem regum tribuere dignetur /ut mitigatis [fo. 160b  
eorum mentibus requies nobis congregacionis istius perse- 15  
ueret per

[247] COLLECCIO SEQUITUR

C Arnis spirituum totius sator cunctorumque regnorum  
mundialium<sup>2</sup> indultor Da regum culmine<sup>3</sup> religi[o]nis  
prosperitatem et pacis ut nobis regno tuo caelesti in terris 20  
adhuc positis liberius liceat deservire per resurgentem

ORACIO PRO SPIRITIBUS PAUSANCIUM

[248] PRAEFATIO

D Eum iudicem uniuersitatis deum caelestium<sup>1</sup> et  
terrestrium et infernorum fratres dilectissimi 25  
dipraecimor pro spiritibus carorum nostrorum qui nos<sup>5</sup> in  
dominica pace praecesserunt ut eos dominus in requiem  
collocare<sup>6</sup> /et in <sup>d</sup>parte primae resurreccionis<sup>d</sup> resuscitet [fo. 161a  
per

[249] ORACIO SEQUITUR

30

I Esu christe uita et resurreccio nostra dona consacer-  
dotibus et caris nostris qui in tua pace requiuerunt<sup>7</sup>  
exoptatae mansionis refrigerium et si qui ex his daemonum  
fraude decepti errorum se multis maculis polluerunt Tu

<sup>1</sup> uoluntate, Mab., N.F.

<sup>2</sup> mundalium, Mur.

<sup>3</sup> culmini, omn. 35

<sup>4</sup> The scribe began : caelestu.

<sup>5</sup> non (!), Mur.

<sup>6</sup> collocet, Mab., or supply [dignetur], N.F. <sup>7</sup> requiuerunt, Mab., N.F.

<sup>a—</sup> Cf. 2 Cor. i, 3.

<sup>b—</sup> 1 Tim. ii, 4.

<sup>c—</sup> Apoc. xix, 16.

<sup>d—</sup> Apoc. xx, 5, 6.

domine qui solus potens es peccata eorum concede  
 ut quos dampnationis suae participes diabolus gloriabatur  
 effectus† esse per misericordiam tuam socius† tuae beatitu-  
 dinis ingemiscat saluator

## ORACIO PRO CATICUMINIS

5

[250]

## PRAEFACIO

PRaecem spei fratrum nostrorum karissimi unianimes  
 adiuuemus uti dominus omnipotens /ad fontem [fo. 161b  
 eos beatae regenerationis suae euntes omnis<sup>1</sup> misericordiae  
 suae auxilio spiritus<sup>2</sup> prosequatur

10

[251]

## COLLECCIO SEQUITUR.

CREator omnium domine et fons aquae uiuae per<sup>3</sup>  
 lauacrum baptismi peccata eorum dele quibus iam  
 donasti resurrectionis fidem ut mortem huius saeculi  
 non timeant Reple eos spiritu sancto ut aformari in illis 15  
 christum<sup>a</sup> ac uiuere† glorientur per

## AD CHRISTIANUM FACIENDUM

[252]

DOMine dignare benedicere huius infanciam<sup>4</sup> famulo tuo *illo*  
 quoniam nec <sup>5</sup>condicionem quicquam<sup>5</sup> nec aetate depel- 20  
 litur dicente dilectissimo filio tuo <sup>6</sup>dominum nostrum<sup>6</sup>  
<sup>b</sup>Nolite prohibere infantes /uenire ad me<sup>b</sup> Hic<sup>7</sup> [fo. 162a  
 enim domine antequam bonum aut malum sciant crucis  
 tuae siggella<sup>8</sup> signentur et <sup>9</sup>quae indiget dietatem<sup>9</sup> ad  
 sacris† nominis tui baptismum percipere mereantur 25  
<sup>10</sup>per dominum<sup>10</sup>

<sup>1</sup> omnes, Mab. ; ? omni, N.F.<sup>2</sup> omit.<sup>3</sup> The MS. has *qui per*, but *qui* is deleted by points, hence it is unnecessary to read *deles* (omn.) for *dele*.

30

<sup>4</sup> ? *infantiam* or *huic infanti* ; *infantiae*, Mab., N.F.<sup>5</sup>—<sup>5</sup> *condicione quisquam*, Mab., N.F.<sup>6</sup>—<sup>6</sup> *domino nostro*, omn.<sup>7</sup> ? *His* ; *Hi*, Th., Mab., Vez., N.F.<sup>8</sup> *sigilla*, Mur., *sigillo*, Mab., Vez., N.F.

35

<sup>9</sup>—<sup>9</sup> *qui indigent pietate* or *aetate*, Mab. ; *qui indigent aetate aa sacri nominis tui confessionem, baptismum*, N.F. ; ? *qua indigent*.<sup>10</sup>—<sup>10</sup> in large Merovingian script.<sup>a</sup>—<sup>a</sup> Cf. Gal. ii, 20, iv, 19.†<sup>b</sup>—<sup>b</sup> Mt. xix, 14.

[253]

## ITEM COLLECCIO

Accipe signaculum christi      Suscipe uerba diuina  
Inluminare uerbum<sup>1</sup> domini      quia hodie confessus es a  
christo      <sup>2</sup>per dominum<sup>2</sup>

[254]

## ITEM COLLECCIO

5

Signo te      in nomine patris et filii et spiritus sancti      ut sis  
christianus      Oculos ut uideas claritatem dei      Aures ut  
audias uocem domini      Nares ut odoris suauitatem christi  
Conuersus<sup>3</sup> ut confitearis patrem et filium et spiritum sanctum  
Cor ut credas trinitatem inseparabilem      /pax [fo. 162b 10  
tecum      per iesum christum dominum nostrum      qui cum  
patre et filio<sup>4</sup> et spiritu sancto uiuit

## COLLECCIO AD FONTES BENEDICENDOS

[255]

## [PRAEFACIO]

Stantes      fratres karissimi      super ripam uitrigi<sup>5</sup> fontes†      15  
nouos homines <sup>6</sup>adduc eis<sup>6</sup> de terra litori<sup>7</sup> mercatores<sup>8</sup>  
sua commercia singuli nauigantes      pulsent mare nouo<sup>9</sup>      non  
uirga sed cruce      non tactu sed sensu      non baculo sed  
sacramentum†      Locus<sup>10</sup> quidem paruus      sed gracia plenus  
Bene gubernatus<sup>11</sup> est <sup>12</sup>spiritus sanctus<sup>12</sup>      Oremus ergo dominum 20  
et deum nostrum      ut sanctificet hunc fontem      ut omnes qui  
discenderint in hanc<sup>13</sup> fontem      faciat<sup>14</sup> eis lauacrum beatissimi<sup>15</sup>  
regeneracionis      in remissione omnium peccatorum      <sup>16</sup>per  
dominum<sup>16</sup>

[256]

## /COLLECCIO SEQUITUR

[fo. 163a 25

Deus qui iordanin fontem      pro animarum salutem sancti-  
ficasti      discendat super aquas his<sup>17</sup>      angelus bene-  
dictionis tue      Ut quibus perfusi      famuli tui acci-  
piant remissionem peccatorum      ac arenati ex aqua et spiritu  
sancto<sup>a</sup>      deuoti tibi seruiant in aeternum      <sup>16</sup>per dominum<sup>16</sup> 30

<sup>1</sup> uerbo, Mab., N.F.<sup>2—2</sup> in large Merovingian script.<sup>3</sup> *Linguam conuersus*, Mab., Vez., N.F. ; *Os uersus*, Martene.<sup>4</sup> subsequently erased, but the two *et* remain.<sup>5</sup> ? *uitricis*, ? *uiuifici* ; ? *uitrei*, Mab., Vez., N.F.<sup>6—6</sup> *adducitis*, N.F.<sup>7</sup> *laturi*, N.F.<sup>8</sup> *mercatores*, Mab., Vez.<sup>9</sup> *nouum*, Mab., N.F.<sup>10</sup> *Locum*, Mur.<sup>11</sup> m<sup>1</sup> : *Benedi*, corrected.<sup>12—12</sup> *spiritu sancto*, N.F.<sup>13</sup> *hunc*, Mab., Vez.<sup>14</sup> *fiat*.<sup>15</sup> *baptismi* ; cf. p. 76, l. 33.<sup>16—16</sup> in large Merovingian script.<sup>17</sup> *has*, omn.<sup>a—a</sup> Ioh. iii, 15.

40

[257]

## CONTESTACIO

Dignum et iustum est domine sancte pater omnipotens aeternae deus iniciatur<sup>†</sup> sanctorum crismatum pater et noui per unicum filium tuum dominum et deum nostrum indetur<sup>1</sup> sacramenti qui portantibus aquis spiritum tuum sanctum ante diuiciae<sup>2</sup> mundi largires qui bethsaidas aquas angelum<sup>3</sup> medicante procuras qui iordanis alueum / christo filio tuo dignante sanctificas [fo. 163b] Respice domine super has aquas qui<sup>4</sup> praeparatae sunt ad delenda hominum peccata angelum pietatis tuae his 10 sacris fontibus adesse dignare uite prioris<sup>5</sup> abluat et paruum habitaculum sanctificet tui<sup>6</sup> procurans ut regenerandorum uiscera aeterna floriscat<sup>7</sup> et uere baptismatis nouitas reparetur Benedic domine deus noster hanc creaturam aque et discendat super eam uirtus tua 15 desuper infunde spiritum tuum sanctum paraclytum angelum ueritatis Sanctifica domine huius latecis undas sicut sanctificasti fluentia iordanis ut qui in hanc<sup>8</sup> / fontem [fo. 164a] discenderint in nomine patris et filii et spiritus sancti et peccatorum ueniam et sancti spiritus infusionem con- 20 sequi mereantur per dominum nostrum iesum christum qui est benedictus a patre et spiritum<sup>9</sup> sanctum per omnia saecula saeculorum

*Deinde facis cruce[m] de crisma et dicis*

[258]

25

Exorcizo te creatura aquae Exorcizo te omnes exercitus diabuli Omnes potestas aduersariae<sup>†</sup> Omnes umbrae daemonum Exorcizo te in nomine domini nostri iesu christi nazarei qui incarnatus est in maria uirgine cui<sup>a</sup> omnia subiecit pater in caelo et in terra Time et treme 30 tu et omnis malicia tua / Da locum<sup>10</sup> spiritum [fo. 164b] sanctum<sup>10</sup> ut omnis qui discenderint in hanc<sup>11</sup> fontem fiat eis lauacrum baptismi regenerationis in remissione omnium peccatorum per dominum nostrum iesum christum qui uenturus est<sup>b</sup> in sedem maiestatis patris sui<sup>b</sup> cum 35 sanctis angelis suis iudicare te inimice et saeculum per ignem in saecula saeculorum

<sup>1</sup> inditor, Mab., N.F.<sup>2</sup> initia (cf. Gen. i, 2); diuitias, Mab., N.F.<sup>3</sup> angelo, Mab., N.F.<sup>4</sup> quae, Mab., Vez., N.F.<sup>5</sup> prioris maculas, Mab., N.F.<sup>6</sup> tibi, Mab., N.F.

40

<sup>7</sup> florescant, Mab., N.F.<sup>8</sup> hunc, Mab.<sup>9</sup> m<sup>1</sup>: spiritus.<sup>10</sup>—<sup>10</sup> m<sup>1</sup>: spiritus; spiritui sancto, Mab., N.F.<sup>11</sup> hunc, Mab., Vez.<sup>a</sup> 1 Cor. xv, 27.<sup>b</sup>—<sup>b</sup> Mt. xix, 28.



*Deinde insufflas aqua[m] per tres uices et mittis crisma in  
modum crucis et dicis*

[259]

**I**Nfusio crismae salutaris domini nostri iesu christi ut fiat  
fons aquę salientis cunctis discendentibus in ea<sup>1</sup> in uitam 5  
aeternam amen

*Dum baptizas interrogas <sup>2</sup>ei et<sup>2</sup> dicis*

[260]

**B**Aptizo te *illum* in nomine /patris et filii et [fo. 165a  
spiritus sancti in remissionem peccatorum ut habeas 10  
uitam aeternam amen

*Dum crisma eum tangis dicis*

[261]

**P**Erungo te crisma sanctitatis Tonicam<sup>3</sup> inmortalitatis qua[m] dominus noster iesus christus traditam a 15  
patre primus accepit ut eam integram et inlibatam  
perferas ante tribunal christi et uiuas in saecula saeculorum

*Dum pedis eius lauas dicis*

[262]

**E**Go tibi lauo pedis sicut dominus noster iesus christus  
fecit discipulis suis Tu facias hospitibus et peregrinis  
ut habeas uitam aeternam 20

*Dum uestimentum ei<sup>4</sup> inponis dicis*

[263]

**A**Ccipe uestem candidam quam immaculatam perferas  
/ante tribunal domini nostri iesu christi amen<sup>5</sup>, <sup>9</sup>[fo. 165b 25

[264]

#### COLLECCIO

**O**Remus fratres karissimi dominum et deum nostrum pro aufetis<sup>6</sup> suis quo<sup>7</sup> modo baptizati sunt ut 30  
cum in maiestate sua saluator aduenerit cuius<sup>8</sup> regenerauit ex aqua et spiritu sancto faciat eos ex aeternitate uestire salutem <sup>9</sup>per dominum<sup>9</sup>

<sup>1</sup> *eam* ; *eo*, Mab.

<sup>2—2</sup> *et ei*.

<sup>3</sup> Mab. and N.F. suppose there is some lacuna before *tunicam* (Vez., N.F. 35 suggest *induo te* or *induere*).

<sup>4</sup> om. Vez.

<sup>5</sup> om. omn.

<sup>6</sup> *neophytis*, Mab., N.F.

<sup>7</sup> *qui*, Mab., N.F.

<sup>8</sup> *quos*, Mab., N.F.

<sup>9—9</sup> large Merovingian script.

[265]

## ITEM ALIA

<sup>1</sup>Baptizatis et in christo coronatis quos dominus noster  
a crisma petentibus<sup>1</sup> regeneratione donare dignatus  
est praecamur omnipotens deus ut baptismum quod  
acceperunt immaculatum ipsum perferant usque in finem  
<sup>2</sup>per dominum<sup>2</sup>

5

## MISSA IN UIGILIIS SANCTAE PASCHAE

[266]

## [PRAEFATIO]

/S Acrosanctae noctis istius gracia tenebris saecu- [fo. 166a  
laribus liberati et ad iusticiae atque lucis caeles- 10  
tis gratiam promissam electi omnipotentis dei patris  
infatigabilem bonitatem per christum filium eius fratres  
dilectissimi dipraecimor ut ecclesiam suam sanctam  
catholicam defusam† per orbem terrarum quam sibi  
amantissimi filii sui passione et gloriosissimo sanguine con- 15  
quesiuit iuge maiestatis suae protectione custodiat atque  
contra omnes mundi insidias tutam defensamque con-  
cedat ac præstet. ei tempora tranquilla in perpetuum <sup>2</sup>per  
resurgentem<sup>2</sup>

/[267]

## COLLECCIO

[fo. 166b 20

<sup>a</sup>R Edimisti nos<sup>a</sup> domine deus per lauacrum regeneracio-  
nis et sanguinem crucis. ut illa caro quae prius in  
adam mortalis fuerat effecta per passionem maiestatis  
tuae rursum reuocaretur in caelum saluator

[268]

## POST NOMINA

25

O Remus pro his qui offerunt munera domino deo nostro sacro-  
sancta spiritalia pro se et pro caris suis et pro spiri-  
tibus carorum suorum in commemoratione sanctorum marty-  
rum ut dominus deus noster preces illorum clementer exaudire  
dignetur per resurgentem

30

[269]

## AD PACEM

C Onple domine uota supplicum exaudi gem[it]us peccat-  
orum /<sup>b</sup>osculetur nos ab osculo oris sui<sup>b</sup> [fo. 167a  
pacis magister et conditor ut in nobis hoc recipientibus holo-  
caustum pacem quam speramus habeamus per

35

1—<sup>1</sup> ? *Bapt. cr. p. e. i. ch. c. q. d. n.*; a letter (? a) has been erased before *quos*.

2—<sup>2</sup> large Merovingian script.

a—<sup>a</sup> Apoc. v, 9.

b—<sup>b</sup> Cant. i, 1.

[270]

## IMMOLACIO

**D**ignum et iustum est      aequum et iustum est      Nos tibi  
 hic et ubique gratias agere      Tibi laudes dicere      et  
 hostias immolare      et confiteri misericordias tuas      domine  
 sancte pater omnipotens aeternae deus      <sup>a</sup>quoniam magnus es      5  
 tu      et faciens mirabilia<sup>a</sup>      Tu es deus solus      Tu <sup>b</sup>fecisti  
 caelos in intellectu<sup>b</sup>      Tu formasti<sup>1</sup> terram super aquas      <sup>c</sup>Tu  
 fecisti luminaria magna      solem in potestatem diei  
 /lunam et stillas in potestate[m] noctis<sup>c</sup>      <sup>d</sup>Tu fecisti [fo. 167b  
 nos      et non ipsi nos<sup>d</sup>      <sup>e</sup>opera manuum tuarum non omittas<sup>e</sup>      10  
<sup>f</sup>Tuus est dies      et tua est nox<sup>f</sup>      <sup>g</sup>in die enim mandasti  
 misericordiam tuam      et in nocte<sup>g</sup> declarasti      quam hodi-  
 ernis uigiliis      in luminis huius festiuitate celebramus      Haec  
 est enim nox salutarium conscia sacramentorum      nox in qua  
 ueniam peccatoribus praestas      de ueteribus hominibus nouos      15  
 effecis      de senibus effectis<sup>2</sup> maturos reddes infantes      quos  
 in nouam creaturam renatos      de sacro fonte producis      Hac  
 nocte in aeternum diem renascentes populi pro/cre- [fo. 168a  
 antur      regni caelestis atria reserantur      et beata lege con-  
 meritiis diuinis humana mutantur      Haec est enim nox illa      20  
 quae facta est <sup>h</sup>in diliciis      in qua maxime <sup>i</sup>dilectasti nos domine  
 in factura tua<sup>i</sup>      Nox in qua inferna patuerunt      nox in qua  
 absolutus est adam      nox in qua <sup>k</sup>inuenta est dragma quae  
 perierat<sup>k</sup>      Nox in qua boni pastoris humeris <sup>l</sup>reportata est oues  
 perdita      nox in qua diabolus occubuit      et <sup>m</sup>sol iustitiae      25  
 christus exortus est      et solutis inferni nexibus      claustrisque  
 perfractis      <sup>n</sup>multa sanctorum corpora      de sepulchris  
 erumpencia      intrauerunt in sanctam ciuitatem<sup>n</sup>      O uere  
 beata nox      /quae sola meruit scire tempus et [fo. 168b  
 hora[m]      qua christus resurrexit      de qua iam in psalmo fuerat      30  
 prophetatum      Quia <sup>o</sup>nox ut dies inluminabitur<sup>o</sup>      Nox in  
 qua exorta est resurreccio in aeternum      Te enim omnipotens  
 deus      creaturarum <sup>p</sup>caelestium multitudo      et<sup>p</sup> innumerabilis  
 angelorum chori      sine cessacione proclamant      dicentes  
 sanctus      35

35

[271]

## POST SANCTUS

**T**uo iussu domine      condita sunt uniuersa      <sup>q</sup>in caelo et  
 in terra      in mari et in omnibus abysis<sup>q</sup>      Tibi patri-

<sup>1</sup> ? *firmasti*, N.F.<sup>2</sup> *effetis*, Mab., N.F.<sup>a</sup>—<sup>a</sup> Ps. lxxxv, 10.<sup>b</sup>—<sup>b</sup> Ps. cxxxv, 5.<sup>c</sup>—<sup>c</sup> Gen. i, 14-16.

40

<sup>d</sup>—<sup>d</sup> Ps. xcix, 3.<sup>e</sup>—<sup>e</sup> Ps. cxxxvii, 8.<sup>f</sup>—<sup>f</sup> Ps. lxxiii, 16.<sup>g</sup>—<sup>g</sup> Ps. xli, 9.<sup>h</sup> Ps. cxxxviii, 11.<sup>i</sup>—<sup>i</sup> Ps. xci, 5.<sup>k</sup>—<sup>k</sup> Luc. xv, 8.<sup>l</sup> Luc. xv, 5.<sup>m</sup> Mal. iv, 2.<sup>n</sup>—<sup>n</sup> Mt. xxvii, 52, 53.<sup>o</sup>—<sup>o</sup> Ps. cxxxviii, 12.<sup>p</sup>—<sup>p</sup> Cf. Luc. ii, 13.<sup>q</sup>—<sup>q</sup> Ps. cxxxiv, 6.

45

archae prophetae apostuli martyres confessores  
 atque omnes sancti gratias agunt quod et nos facientes has  
 hostias spirituales et sincera libamina ut libens exaudias<sup>1</sup>  
 /dipraecamur Te oramus uti hoc sacrificium [fo. 169a  
 tua benediccione benedicas et spiritus sancti tui rore per  
 fundas ut sit omnibus legitima eucharistia per christum  
 dominum nostrum qui pridie

[272] COLLECCIO AD PANIS FRACCIONUM†

R Espice ad hanc oblacionem omnipotens deus quam  
 tibi offerimus in honorem nominis tui pro salute regum 10  
 et exercitu eorum et omnium circumadstancium Et  
 praesta ut qui ex ea sumpserint accipiant sanitatem men-  
 tis integritatem corporis tutellam salutis intellectum  
 sensus christi securitatem spei corroboracionem fidei  
 aeternitatem spiritus sancti <sup>2</sup>praesta per eum qui tecum uiuit 15  
 et regnat<sup>2</sup> <sup>3</sup>

/MISSA PRIMA DIE SANCTUM<sup>4</sup> [fo. 169b  
 PASCHAE

[273] COLLECCIO POST PROPHETIA

/S Ummeomnipotensdeus qui <sup>a</sup>cornum†salutisnostrae [fo. 170a 20  
 in crucis tuae mysterium<sup>5</sup> extulisti ut nos in domo dauid  
 pueri tui<sup>a</sup> regali fastigio sublimaris in quo etiam tri-  
 fario titulo trinitatis nobis unitas manifestata clariscens osten-  
 ditur Saluator nempe in hominem<sup>6</sup> Sacerdos quippe in  
 crismate Rex scilicet secundum carnem ex genere Praeces 25  
 nostras tuae supplices prosternimus maiestati ut quos  
 in tuo nomine <sup>b</sup>per lauacrum regenerationes<sup>b</sup> con-  
 secrare dignatus es prestis† etiam /in <sup>c</sup>sanctitate et [fo. 170b  
 iusticia tibi domino seruiantes<sup>c</sup> unanimitatem fidei  
 per infusionem spiritus tui sancti inuiolabiliter custodire 30  
 ac per <sup>d</sup>uiam pacis liberis gressibus properantes caelestia  
 regna conscendere per resurgentem

[274] POST PRECEM

D Eus qui euulsis supersticionum spinis in eclesia tua  
 plantaria fidei alta radice posuisti exaudi praecem 35

<sup>1</sup> At foot of page *rag* by a slightly later hand.

<sup>3</sup> *in te* at foot of page by a later hand.

<sup>5</sup> *mysterio*, Mab., N.F.

<sup>2</sup>—<sup>2</sup> large Merovingian script.

<sup>4</sup> *sancto*, Mab., N.F.

<sup>6</sup> A later hand has inserted  
*d (? m) (= dele m) ; homine, omn.*

<sup>a</sup>—<sup>a</sup> Cf. Luc. i, 69.

<sup>c</sup>—<sup>c</sup> Cf. Luc. i, 75.

<sup>b</sup>—<sup>b</sup> Tit. iii, 5.

<sup>d</sup> Luc. i, 79.



familiae tuae <sup>a</sup>respice de caelo et uide et uisita uineam istam<sup>a</sup> et praesta ut te inrigante fructum accipiat in ubertate quae te plantantem<sup>1</sup> incrementum accipit in germine per resurgentem

[275]

APOLOGIA SACERDOTES<sup>2</sup>

5

/ **A** Nte tuae immensitatis conspectum et ante tuae [fo. 171a  
ineffabilitatis oculos o maiestas mirabilis silicet ante  
tuos sanctos uultus magne deus et maxime pietatis et  
potestatis omnipotens pater quamlibet non sine debita  
reuerencia attamen nulla officii dignitate uilis admodum 10  
praecator<sup>3</sup> accedo et reus conscienciae testis adsisto quidne  
rogabo quod non mercor Atne pie non sine dei pace dictum  
sit quod peccati magis est accusator qui pro peccatis debuit  
esse interuentor Accuso ergo me tibi et non excuso  
et coram testibus confiteor /iniusticiam meam [fo. 171b 15  
tibi domino deo meo Confiteor inquam confiteor sub  
testibus<sup>b</sup> iniusticiam impietatis meae ut remittas impietatem  
peccati mei Confiteor quod nisi remittas recte me  
punias Habes me confitentem reum sed scio nisi uerbis  
non emendantem uerbis enim placo operibus offendo 20  
Culpam sencio emendacionem differo Subueni ergo  
Subueni pietas ineffabilis ignusce ignusce mihi trinitas  
mirabilis Parce parce parce supplico deitas placabilis  
Exaudi exaudi exaudi me rogo his uerbis illius  
filii tui clamantem /<sup>c</sup>Pater aeternae deus peccaui [fo. 172a 25  
in caelo et coram te iam non sum dignus uocari filius  
tu[u]s fac me ut unum de mercinnariis tuis<sup>c</sup>. Et nunc  
pater misericors unicum misericordiae tuae portum christo  
fauente peto ut quod per me uiliscit per illum  
acceptum ferre digneris qui <sup>4</sup>in trinitate<sup>5</sup> tecum uiuit et 30  
regnat<sup>4</sup>

[276]

## PRAEFACIO MISSAE

**E**Xpectatum fratres karissimi et desideratum nobis  
atque uniuerso generi humano salutare pasche diem  
adepti concordi ac religiosa praece omnipotenti deo gratias 35  
agamus poscentes eius misericordiam in hac<sup>6</sup> resurreccionis<sup>7</sup>  
domini nostri iesu christi filii sui /ut tribuat temporum [fo. 172b  
quietem regum pagabilitatem<sup>8</sup> iudicum mansuetudinem

<sup>1</sup> plantante, omn.<sup>3</sup> ? peccator.<sup>5</sup> aeternum, omn.<sup>7</sup> ? resurrectione.<sup>2</sup> at foot of page, *sanctus*, by later hand.<sup>4</sup>—<sup>4</sup> large Merovingian script.<sup>6</sup> hac die, Mab., N.F.<sup>8</sup> pacabilitatem, N.F., Mab.

40

<sup>a</sup>—<sup>a</sup> Ps. lxxix, 15.<sup>b</sup> Cf. Ps. xxxi, 5.<sup>c</sup>—<sup>c</sup> Luc. xv, 18.

hostium infirmitatem corporum salubritatem aeris  
 temperiem anni benignitatem fructuum cupiam  
 scismatum paenitentiam gentium uocationem et con-  
 uentum ecclesiasticae<sup>1</sup> pacifica[m] et pura[m] congregacione[m]  
 paracliti sui sanctificatione conlustret Deuotum ac dicatum 5  
 sibi uirginalem pudorem et continenciae propositum gloriosum  
 atque beatum in omnibus custodiat Uiduorum laboriosam  
 continenciam sua miseracione confoueat Orfanis  
 opem /pietatis paternae inperiat per resur- [fo. 173a  
 gentem a mortuis dominum nostrum 10

[277]

## COLLECCIO SEQUITUR

DEus omnipotens exaudi populum tuum hac die ad  
 gloriam resurrectionis domini nostri iesu christi filii tui  
 in tuo nomine congregatum et maiestatem tuam suppliciter  
 exorantem dirige ex praesentem† festiuitatem† in 15  
 laetitia[m] sempiternam atque ex hac hodiernę sollempnitates  
 exultacione ad gaudia incorrupta trans mitte per  
 resurgentem

[278]

## POST NOMINA

UScipe quaesumus domine hostiam<sup>2</sup> placaciones et laudes<sup>2</sup> 20  
 et has oblaciones famulorum famularumque tuarum  
 /quas tibi offerimus hodie in resurrectione domini [fo. 173b  
 nostri iesu christi secundum carnem placatus adsume  
 Tribue etiam per intercessione[m] sanctorum tuorum caris  
 nostris qui in christo dormierunt refrigerium in regione 25  
 uiuorum per

[279]

## AD PACEM

ANnue quaesumus domine supplicibus tuis ut haec nostrae  
 seruitutis oblacio in diem resurrectionis domini nostri  
 iesu christi et salutem nobis conferat et pacem per 30  
 resurgentem

[280]

## CONTESTACIO

DIGNum et iustum est aequum et salutare est Nos tibi  
 hic et ubique semper gratias agere domine sancte pater  
 omnipotens aeterne deus /Sed in hac die resur- [fo. 174a 35  
 reccionis domini nostri iesu christi filii tui gratulacio maior  
 exultat in cordibus nostris Hic est enim dies in quo  
 nobis exorta est perpetuae causa laeticiae hic est dies  
 resurrectiones humanae et uitae natalis aeterne hic est

<sup>1</sup> *ecclesiasticum*, Mab., N.F.<sup>2</sup>—<sup>2</sup> *placationis et laudis*, Mab., N.F.

dies in quo <sup>a</sup>satiati sumus mane <sup>1</sup>misericordiam tuam<sup>1</sup> quo  
 nobis ille <sup>b</sup>benedictus qui uenit in nomine domini <sup>c</sup>deus  
 noster inluxit nobis<sup>c</sup> Hic enim dominus noster iesus  
 christus filius tuus<sup>2</sup> adimplens prophetias temporum<sup>3</sup>  
 prestitutis <sup>d</sup>uisitauit nos post biduum die tertia resur- 5  
 rexit<sup>d</sup> Hic est enim dies /tanti muneris benedic- [fo. 174b  
 cione signatus qui hodierna festiuitate gaudentibus in toto  
 orbe mortalibus frequentatur quia omnium mors perimpta  
 est in cruce christi et in resurrectione eius omnium uita  
 surrexit Et nunc domine sancte pater omnipotens aeterne 10  
 deus supplicis dipraecamur uti hanc oblacionem bene-  
 dicere et sanctificare digneris per christum dominum  
 nostrum<sup>4</sup>

[281]

## POST SANCTUS

Haec te uox<sup>5</sup> domine mystica luce comitatur quae cum in 15  
 supernis <sup>6</sup>dominicae perennitatem laudes<sup>6</sup> exerceat  
 celebrationem tanti nominis inuexit et terris ut /huius-  
 modi personas <sup>e</sup>Si homines tacerent saxa clama- [fo. 175a  
 rent<sup>e</sup> <sup>f</sup>Uiderunt te inferi deus Uiderunt et <sup>g</sup>timuerunt a  
 uoce tonitruu tui<sup>g</sup> dicentes <sup>h</sup>Absorta est mors in uictoria<sup>7</sup> 20  
 tua Ubi est mors aculeos tuos<sup>h</sup> adtonita paulolum mise-  
 rorum stetero supplicia nec habuerunt tormenta cruciatum  
 et iudicem suum ipsa etiam poena contremuit quia natura  
 terribilium tenebrarum praesentia tui fulgoris habita iam  
 tunc timuit iudicari <sup>i</sup>Exultauerunt sancti in gloria 25  
 laetantes in cubilibus suis<sup>i</sup> quod auctore[m] promissae sibi  
 lucis agnoscerent quorum tu domine stipatus agminibus  
 /et tibi tantum noti<sup>8</sup> splendore perfusus sacrificia [fo. 175b  
 per te instituta sanctifica non inuitantes<sup>9</sup> merito sed  
 sanctificantes<sup>10</sup> exemplo ut cunctis rite perfectis saluatore 30  
 nostro ab inferis iam reuerso et mors se intellegat uic-  
 tam et uitam<sup>11</sup> reuocatam <sup>12</sup>per christum dominum  
 nostrum qui pridie quam pateretur<sup>12</sup>

<sup>1</sup>—<sup>1</sup> *misericordia tua*, Mab., Vez.<sup>2</sup> m<sup>2</sup>: *tus*.<sup>3</sup> *temporibus*, Mab., N.F.<sup>4</sup> *cui mereto* added by a later hand, in Tironian notation.<sup>5</sup> *nox* (!), N.F.<sup>6</sup>—<sup>6</sup> *dominicas perenniter laudes*; *laudis*, Mab., N.F.<sup>7</sup> ? *uictoria*, *ubi est mors uictoria*, Mab., N.F.<sup>8</sup> *noto*, Mab., N.F.<sup>10</sup> *sanctificantis*, Mab., Vez., N.F.<sup>9</sup> *inuicantis*, Mab., ? *inuocantis*, N.F.<sup>11</sup> *uita*, Mab.<sup>12</sup>—<sup>12</sup> Large Merovingian script.<sup>a</sup> Ps. lxxxix, 14 (*Vet. Itala*).<sup>b</sup> Mt. xxi, 9.<sup>c</sup>—<sup>c</sup> Ps. cxvii, 27.<sup>d</sup>—<sup>d</sup> Cf. Hos. vi, 3.<sup>e</sup>—<sup>e</sup> Luc. xix, 40.<sup>f</sup> Ps. lxxvi, 17.<sup>g</sup> Ps. ciii, 7.<sup>h</sup>—<sup>h</sup> 1 Cor. xv, 54, 55.<sup>i</sup>—<sup>i</sup> Ps. cxlix, 5.



MISSA MATUTINALIS PER TOTAM<sup>1</sup> PASCHA  
PRO PARUOLIS QUI RENATI SUNT SECUNDA  
FERIA

[282]

**D**Eus qui credentes in te populus† gratiae tuae largitate 5  
multiplicas respice propicius ad electionem tuam  
ut qui sacro baptisMate sunt renati regni caelestis mereantur  
introitum per dominum

[283]

/COLLECCIO

[fo. 176a

**F**Amuli tui domine qui ad tuam sunt gratiam uocati 10  
tuo indesinenter protegantur auxilio ut qui diuino  
sunt baptismo regenerati numquam a tui regni potencia  
possint euelli per

[284]

POST NOMINA

**A**Desto domine supplicationibus nostris et oblationes 15  
famulorum ac famularum tuarum quas tibi offeri-  
mus placidus ac benignus adsume per

[285]

AD PACEM

**C**Oncide quaesomus omnipotens deus ut festa paschalia  
quae deuocione colimus moribus exsequamur per 20

[286]

IMMOLACIO

**U**Ere dignum et iustum est quia uerus ille agnus qui<sup>2</sup>  
pro nobis est immolatus /qui mortem nos- [fo. 176b  
tram moriendo distruxit et uitam nostram resurgendo  
reparauit iesus christus dominus noster cui merito omnes 25  
angeli

ITEM MISSA PASCHALIS TERTIA FERIA

[287]

**D**Eus qui omnes in christo renatos agnus regium et  
sacerdotale<sup>a</sup> esse fecisti da nobis uelle et posse 30  
quod praecepis ut populo ad aeternitatem uocato una  
sit fides mencium et pietas accionum per

[288]

COLLECCIO

**O**Mnipotens sempiterne deus per quem nobis redemcio  
praestatur et adopcio Respice in opera pietatis 35

<sup>1</sup> totum, Mab., N.F.<sup>2</sup> omit.<sup>a</sup> Cf. I Pet. ii, 9.



tuae et quae dignatus es conferre conserua ut in christo  
renatis aeterna tribuatur /hereditas et uera [fo. 177<sup>a</sup>  
libertas per

[289]

## POST NOMINA

**S**uscipe domine munera nomine<sup>1</sup> tuo oblata qua[e] in filii tui 5  
resurrectione triumphantes<sup>2</sup> in gloria uniuersalis eius  
adquisita sanguine offert ecclesia per

[290]

## AD PACEM

**O**Mnipotens sempiterne deus qui per unigenitum 10  
tuum aeternitatis nobis aditum deuicta morte reser-  
asti Erige a[d] te corda credencium Ut omnes in christo  
renati ex aqua et spiritu sancto regnum caelorum ingr:di  
mereantur per

[291]

## IMMOLACIO

**D**ignum et iustum est nos tibi gratias agere omni- 15  
potens sempiterne deus per iesum christum/ [fo. 177<sup>b</sup>  
filium tuum dominum nostrum per quem humanum genus uiui-  
ficans pascha etiam per moysen et aaron famulos tuos a[n]ni  
immolacione iussisti celebrari Consequentibus temporibus  
usque ad aduentum domini nostri iesu christi qui asicut agnus 20  
ad uictimam ductus est<sup>a</sup> Ea[n]dem consuetudinem in memoriam  
obseruare praecepisti Ipse est agnus immaculatus qui  
prioris populi prima<sup>3</sup> pascha in aegypto fuerat immolatus  
Ipse est aries in uerticem montis excelsi de ueprae  
prolatus sacrificio destinatus Ipse est uitululus saginatus 25  
qui in tabernaculo patris nostri abrahe propter hospites  
est uictimatus /Cujus passionem et resurrec- [fo. 178<sup>a</sup>  
cionem celebramus Cuius et aduentum speramus Et ideo  
cum angelis et archangelis clamamus dicentes

## ITEM MISSA PASCHALIS QUARTA FERIA

30

[292]

**D**eus qui populum tuum sacrum iordane flumine transacto  
terram tuae<sup>4</sup> fecisti repromissionis intrare Concede  
quaesomus ut et nos quoque maiestatis tue releuato<sup>5</sup>  
mysterio diuina semper beneficia senciamus per 35

<sup>1</sup> *nomini*, Mab., Vez., N.F.<sup>2</sup> *triumphantis*, Mab., Vez., N.F. ; *triumphantes*, Th., Mur.<sup>3</sup> *primum*, Mab., N.F.<sup>4</sup> with deleting dots over the last letter, ? = *tuam*, or = omit.<sup>5</sup> *reuelato*, Mab., N.F.<sup>a</sup>—<sup>a</sup> Ier. li, 40.

40

[293]

COLLECCIO

**A**Nnue nobis quaesomus domine ut quemadmodum  
mysteria resurrectionis domini nostri iesu christi sollempnia  
colimus ita et in aduentu eius gaudire cum sanctis omnibus  
mereamur per

5

[294]

/POST NOMINA

[fo. 178b]

**A**Uditis nominibus offerentum debita cum ueneratione  
beatissimorum apostulorum et martyrum omniumque  
sanctorum commemoratione decursa et offerentum et  
pausancium commemoremus nomina ut aeternalibus indita  
pagines† sanctorum coetibus adgregentur per

10

[295]

AD PACEM

**D**Eus per cuius os prolatum est quod pacem omnibus  
dares et pacis statuta relinqueris infunde in cordibus  
nostris pacis studium et pia<sup>e</sup> uoluntatis affectum ut  
uiciorum omnium labe purgati pacem quam labiis ore<sup>1</sup> prose-  
quimur immaculatis cordibus teneamus per

15

[296]

CONTESTACIO

**/D**ignum et iustum est nos tibi semper laudes [fo. 179a  
et gratias agere omnipotens sempiterne deus per  
iesum christum filium tuum dominum nostrum <sup>a</sup>qui sicut  
oues ad occisionem pro nobis ductus est et ut agnus coram  
tendentem se sine uoce sic non aperuit os suum<sup>a</sup> Hic  
enim est <sup>b</sup>agnus dei unigenitus filius tuos† qui tollit peccatum  
mundi<sup>b</sup> qui se pro nobis offerendo non desinit nosque aput  
te perpetua aduocatione defendit quia numquam moritur im-  
molatus sed semper uiuit occisus <sup>c</sup>pascha enim nostrum  
immolatus est christus ut iam non in fermento ueteri neque  
in carnalium sanguine uictimarum /sed in azimis [fo. 179b  
sinceritatis et corporis ueritatis<sup>c</sup> immolemus per  
christum dominum nostrum

25

30

## ITEM MISSA PASCHALIS QUINTA FERIA

[297]

**D**Eus qui sollempnitatem† paschali caelestia mundo  
remedia benignus operaris annue<sup>2</sup> festiuitatis huius dona  
prosequere ut per obseruanciam temporalem ad uitam  
nobis proficiat sempiternam per

35

<sup>1</sup> ? oris, N.F.<sup>2</sup> annuae, Mab., Vez., N.F.<sup>a</sup>—<sup>a</sup> Act. viii, 32.<sup>b</sup>—<sup>b</sup> Ioh. i, 29.<sup>c</sup>—<sup>c</sup> I Cor. v, 7-9.

[298]

## COLLECCIO

**D**Eus qui et libertatis nostrę auctor es et salutis Exaudi  
 supplicancium uoces atque eos<sup>1</sup> quos sanguinis tui  
 effusione redimisti praesta ut<sup>2</sup> per te uiuere et perpetua in  
 te facias incolomitate gaudire saluator

5

[299]

/POST NOMINA

[fo. 180a

**A**Uditis nominibus offerentum aeternitatis dominum  
 dipraecimor ut in nobis uel timor eius uel cordis  
 puritas uel <sup>a</sup>caritas quae casum non habet<sup>a</sup> immobilis perse-  
 uerit Quia haec est salutaris oblacio haec uera haec 10  
 pinguis hostia ista sunt pura libamina quae et pro  
 nobis et pro requie defunctorum contritis et humiliatis  
 cordibus offeruntur per

[300]

## AD PACEM

**T**Ribue domine ut ita aput uniuersos redempcioni[s] tuae 15  
 famulos infractę caritatis exundet affectus ut nihil  
 odiorum interpellacio<sup>3</sup> praeualeat adpetitus /sed [fo. 180b  
 testimonium osculi quod per<sup>4</sup> perfeccione mansurae pacis  
 inpenditur nulla deinceps simultatis fraude frustretur  
 saluator

20

[301]

## IMMOLACIO

**U**Ere dignum et iustum est unianimes et concordēs  
 omnipotentem deum profusius dipraecare† cum  
 unico filio eius domino iesu christo saluatore nostro qui  
 eclesiam suam secunda liberauit a morte quando sanguis 25  
 ipsius effusus est super cruce per ipsum te rogamus omni-  
 potens deus ut eclesiam tuam augeas in fide custodias  
 in spe protegas in caritate et sacrificia nostra libens  
 suscipere digneris cum gloria et honore <sup>5</sup>et ideo cum  
 angelis et archangelis te<sup>6</sup> laudamus dicentes<sup>5</sup>

30

/ITEM MISSA PASCHALIS SEXTA FERIA [fo. 181a

[302]

**D**Eus qui ad aeternam uitam in christi resurrectione nos  
 reparas da nobis caelestia sapere et a terrenis cupidi-  
 tatibus abstinere per

35

<sup>1</sup> eis.<sup>2</sup> et.<sup>3</sup> ? interpellare or interpelare.<sup>4</sup> pro, Mab., N.F., but there is a deleting dot.<sup>5-5</sup> Large Merovingian script, as before.<sup>6</sup> om. omn.<sup>a-a</sup> Cf. 1 Cor. xiii, 8.



[303]

## COLLECCIO

**D**Eus gloriae <sup>a</sup>cui conplacuit in unigenitu tuo omnem plenitudinem habitari<sup>a</sup> omnes <sup>b</sup>principatus et potestates<sup>b</sup> exuere <sup>c</sup>atque in eo reconciliare omnia<sup>c</sup> in quo <sup>d</sup>condediras<sup>†</sup> uniuersa. Aspice festiuas subditae congregacionis excubias. Accipe praeces paschalis<sup>1</sup> supplicacionibus uotiuas et qui dedisti nobis dominice resurrectionis temporum reuolucione uictoria<sup>2</sup> /da nobis ipsius festiuitatis operum sanctificacione laeticiam per

5

[304]

## POST NOMINA

10

**D**A misericors deus ut in resurrectione domini nostri iesu christi percipiamus ueraciter porcionem per

[305]

## AD PACEM

**D**Eus qui populum tuum tuae fecisti redempcionis participem. Concede nobis quaesomus ut <sup>3</sup>de resurrectionis dominicae<sup>3</sup> in perpetuo gratulemur<sup>4</sup> per

15

[306]

## IMMOLACIO

**D**ignum et iustum est. Nos tibi gracias agere domine sancte pater omnipotens aeterne deus per iesum christum filium tuum dominum nostrum quem pro nobis omnibus tradi hostiam uoluisti. O mira circa nos pietatis tuae dignacio /O ineffabilis dileccio caritatis ut seruum redemeris filium tradidisti. O certe necessarium adae peccatum quod christi morte deletum est. O flex<sup>†</sup> culpa quae talem ac tantum meruit habere redemptorem. Numquam enim quanta circa nos pietatis tuae dileccio esset cognoscere-mus nisi ex morte unici et coaeterni fili tui domini ac dei nostri iesu christi probaremus. Uicit malicia[m] diabuli pietatis tuae dignacio quia <sup>e</sup>ubi habundauit peccatum superhabundauit et gratiae<sup>e</sup>. Sed plus nobis tua misericordia reddedit quam inuidus inimicus abstulerat. Ille paradysum inuidit /tu caelos donasti ille mortem [fo. 182b] temporalem intulit tu uitam perpetuam tribuisti propterea profusis gaudiis totus in orbe terrarum mundus exultat

25

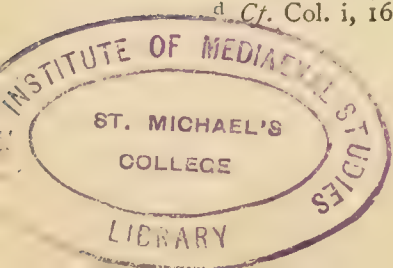
30

<sup>1</sup> paschalibus, Mab., N.F.

35

<sup>2</sup> uictoriam, Mab., Vez., N.F.<sup>3</sup>—<sup>3</sup> de resurrectione dominica; de [die] resurrectionis dominicae, Mab.<sup>4</sup> gratulemur, omn.<sup>a</sup>—<sup>a</sup> Col. i, 19.<sup>b</sup>—<sup>b</sup> Col. ii, 15.<sup>c</sup>—<sup>c</sup> Col. i, 20.<sup>d</sup> Cf. Col. i, 16.<sup>e</sup>—<sup>e</sup> Rom. v, 20.

40





sed et supernae concinnunt potestates hymnum gloriae tuae  
sine fine dicentes

MISSA DIE SABBATO OCTAUA<sup>1</sup> PASCHAE

[307]

**C**onserua domine familiam tuam quos ex aqua et spiritu 5  
sancto propicius redimisti ut ueterem hominem cum  
suis actibus expoliantes in ipsius conuersatione uiuamus  
ad cuius substantiam per haec paschalia dierum octaua-  
rum tuae resurrectionis mysteria transtulisti per

[308]

/COLLECCIO

[fo. 183a 10

**F**Ac omnipotens et misericors deus ut quod octaua-  
rum dierum resurrectionis tuae paschalibus celebramus  
officiis fructiferum nobis omni tempore senciamus saluator

[309]

POST NOMINA

**D**eus misericordiae sempiternae qui in ipso paschalis 15  
<sup>2</sup>festę recursum<sup>2</sup> fidem sacratę tibi plebis accendis  
auge gratiam quam dedisti ut digna omnes intellegencia  
conprehendant quo labacrum† abluti quo spiritu  
regenerati quo sanguine sunt redempti per

[310]

AD PACEM

20

**D**eus qui per unigenitum tuum aeternitatis nobis aditum  
deui[c]ta morte reserasti /deducnos ad societatem [fo. 183b  
caelestium gaudiorum ut spiritu sancto renatos regnum  
tuum facias introire per resurgentem

[311]

CONTESTACIO

25

**D**ignum et iustum est necessarium et salutare est Ut  
te dominum ac deum totis uisceribus humana condicio  
ueneretur Rex mirabilis christe cuius condemnatione  
tartareis uinculis absoluta credencium turba libertatis insignia  
gratulatur qui uere ut <sup>a</sup>leo de tribu iuda<sup>a</sup> mundo ostensus 30  
animarum deuorantem extinctum leonem diabulum omnes  
terra laetatur permittes te clauorum nexibus alligatum  
ad stipitem crucis tereri<sup>3</sup> /ut non sit parua quem im- [fo. 184a  
pius quondam expauiscat potencia Ad cuius uocem emitten[ti]s  
spiritum <sup>b</sup>terra tremuit caelum expauit dies fugit 35  
<sup>c</sup>sol obscuratus est astra abscondentes<sup>4</sup> radios suos simul  
omnia migrauerunt<sup>5</sup> cuius discensu confractis portis  
lugit† infernum quo resurgente laetantur angeli exultat  
terra cum habitatoribus suis in quo triumpho conspicitur

<sup>1</sup> octauae, Mab., N.F.<sup>2</sup>—<sup>2</sup> festi recursum, Mab., N.F.<sup>3</sup> ? teneri, Mab. 40<sup>4</sup> absconderunt.<sup>5</sup> nigrauerunt or nigrauerunt.<sup>a</sup>—<sup>a</sup> Apoc. v, 5.<sup>b</sup> Ps. lxxv, 9.<sup>c</sup> Luc. xxiii, 45.

comitacio<sup>1</sup> illa prophetico ore promissa      <sup>a</sup>Ero mors tua<sup>a</sup>      o  
 inferne      <sup>b</sup>ubi est ergo uictoria tua<sup>b</sup>      Nec enim ab alio poterat  
 nisi a uita      mors deuorari      qui discensu suo      eos qui  
 tenebantur a morte /superis reddedit resurgendo      ut [fo. 184b  
 eius resurreccio uiuorum uel mortuorum testimonio forma-  
 retur<sup>2</sup>      Unde sancte pater      omnipotens aeterne deus      per  
 iesum christum filium tuum dominum nostrum      Gloria tibi  
 semper      qui in te      et ex te      et tecum semper est      per  
 q<sup>3</sup>uem te laudant<sup>3</sup>

## MISSA CLAUSUM PASCHAE

[312]

[PRAEFACIO]

**D**Eum qui pro ruina totius mundi      unicum filium suum  
 adsumptam ex carne uirginis      uiri<sup>4</sup> hominis formam  
 mittere dignatus est      fratres karissimi      suppliciter exoremus  
 ut sicut in hac resurrectione<sup>5</sup> eiusdem      nos a morte perpetua  
 cum illo resuscitauit      ita pietatis suae dono      ab omnibus  
 nos /inimici tutans insidiis inlaesos faciat      in matris [fo. 185a  
 ecclesie gremio resedere      et consciencie integritate      de re-  
 generatione gaudentes      aeterne primitiuorum ecclesiae      quem-  
 admodum deuocione ad praesens      ita et remuneratione  
 adsociet in aeternum      et haec munera plebis suae      benedicere  
 dignetur      saluator

[313]

COLLECCIO

**D**Eus totius claritatis conditor et moderator      quem caelestia  
 mirantur      et terrena pauitant      inferna tremiscunt  
 cui angelorum turmae      et archangelorum exercitus mili-  
 tant      non uti mundum expugnes      quem ipse fecisti      sed  
 ut subruas /mundi peccata      quem<sup>6</sup> diabolus adin- [fo. 185b  
 uenit<sup>7</sup>      quia ita dignatus es <sup>c</sup>diligere hunc mundum      ut uni-  
 genitum tuum traderis pro nostra salute      Cuius cruce redempti  
 sumus      morte uiuificati      passione saluati      resurrectione  
 glorificati      Per ipsum itaque te supplices inuocamus      ut huic  
 familiae tuae in omnibus adesse digneris      sicut adfuisti  
 patribus nostris      sperantibus in tua misericordia      sic et his  
 omnibus adesse dignare      ut sit in sensibus eorum      timor  
 deuocionis tuae      in corde fides      in opere iusticia      in actu  
 pietas      in lingua ueritas      in moribus disciplina      Ut digne  
 /ricteque<sup>8</sup>      immortalitatis sibi praemium consequi [fo. 186a  
 mereantur      per

<sup>1</sup> two dots over the *t*, = *cominacio*, as in *Bob*.

<sup>2</sup> *firmaretur*, N.F.

<sup>4</sup> *ueri*, N.F.

<sup>6</sup> *quae*, N.F.

<sup>8</sup> *recteque*, Vez., *riteque*, Mab., N.F.

<sup>3—3</sup> Large Merovingian script.

<sup>5</sup> *resurrectione*, omn.

<sup>7</sup> The scribe began to write *adu*.

<sup>a—<sup>a</sup></sup> Osee, xiii, 14.

<sup>b—<sup>b</sup></sup> I Cor. xv, 55.

<sup>c</sup> Cf. Ioh. iii, 16.

[314]

## POST NOMINA

C Oncide quaesumus omnipotens deus ut qui resurrectionis  
dominicae sollempnia colimus per innouacione[m] tui  
spiritus a morte animae resurgamus per

[315]

## AD PACEM

5

E Xaudi nos domine sancte pater omnipotens<sup>1</sup> deus et his  
oblacionibus praecibusque susceptis <sup>2</sup>praesencie tuae  
uirtutis<sup>2</sup> intersere ut quod singuli ad maiestatis tuae  
obtulerent<sup>3</sup> honorem cunctis proficiat ad salutem per  
resurgentem

10

[316]

## IMMOLACIO

D Ignum et iustum est necessarium et salutare est  
/Nos tibi gratias agere omnipotens deus licet<sup>4</sup> [fo. 186b  
gloriae tuae mortalium membra non congruant redempcionis  
nostrę perferre<sup>5</sup> praeconia dum hominum genus mancipa- 15  
tum <sup>6</sup>morte infernorum<sup>6</sup> sedibus tenebrarum uincola<sup>7</sup> restrin-  
gerent spiritali<sup>8</sup> uerbum per quod in principio omnia  
fuerant constituta Discendit in mariam quae dum par-  
tum suum uirgo miratur inclusum hominem ededit deum  
Quae<sup>9</sup> tamen tuum<sup>10</sup> esse summe omnipotens deus ante- 20  
quam nasceretur cognouerat quippe quae sciebat mundi esse  
principium His<sup>11</sup> namque crucem spontanea /uolun- [fo. 187a  
tate propter redempcionem humani generis de inimico  
tyranno triumphaturus ascendit et relicto paulisper corporis  
templo inferorum claustra confringens pristinę ut ante 25  
fuerat uitae restituit Nec sufficerat solum hominem<sup>12</sup> emendasse  
peccatum sed per ablucionem caelestem renatus† redi-  
uiuo ac nouo natiuitatis genere remeans ad originem  
suam nos ad caelestia regna perduxit O consilium diuinae  
prouidenciae O inaeestimandum reparacionis auxilium 30  
per uirginem nobis gloriosa uita restituetur /quae [fo. 187b  
per ligni inoboedienciam credebatur extincta per aquam  
mundi peccata deluuntur per quam ante senserat mundus  
ipse naufragium Tibi ergo summe genitor pura deuo-  
cione immaculatum munus offerimus et aeleuacione ma- 35  
nuumstrarum iuxta filii tui iesu christi disposicione[m]  
pium sacrificium celebramus <sup>13</sup>per christum dominum nostrum<sup>13</sup>

<sup>1</sup> ? omnipotens aeternae.<sup>2</sup>—<sup>2</sup> p. t. uirtutem, Mab., praesentiam tuae uirtutis, N.F.<sup>3</sup> obtulerunt, omn.<sup>4</sup> et licet.<sup>5</sup> praeferre.<sup>6</sup>—<sup>6</sup> m<sup>1</sup>: inferorum; ? morti in infernarum.<sup>7</sup> m<sup>1</sup>: uincla.<sup>8</sup> spiritalē, Mab., N.F.<sup>9</sup> Quem, N.F.<sup>10</sup> tuum filium.<sup>11</sup> Is, Mab., N.F.<sup>12</sup> heminum.<sup>13</sup>—<sup>13</sup> Large Merovingian script.<sup>a</sup> Ps. cxi, 2.

40



## MISSA IN INUENCIONE SANCTAE CRUCIS

[317]

[PRAEFACIO]

<sup>a</sup>Gloriemur in crucem domini nostri iesu christi<sup>a</sup> fratres karissimi et tota mentis exultacione laetemur et huius diei festiuitatem cum grande reuerencia et spiritali gaudio celebremus in qua cruce ipse /dominus [fo. 188a] noster et saluator pro nostra salute pependit et diabulum triumphauit Per hanc ergo crucem male concupiscenciae adpetitum quod<sup>1</sup> dulcido arbores† inlexit amaritudo fellis coercuit et gulae desiderium quod suauitas pomi decipit aceti asperitas refrenauit saluator

[318]

COLLECCIO

Dona nobis omnipotens pater per mysterium crucis unigeniti tui et<sup>2</sup> uenenum <sup>3</sup>serpentes antiquē<sup>3</sup> <sup>4</sup>quo fidelis<sup>4</sup> nitetur propinare per illud medicamentum quod christi manauit latere possit a fidelium pectoribus expurgari quosque transgressio praecepti de paradyso expulit /confessio nominis christi in paradyso reformat [fo. 188b] saluator

[319]

POST NOMINA

Domine iesu christe qui in patibulo cruce<sup>5</sup> suspensus patrem ex formam serui quam susciperas <sup>b</sup>ut quid te dereliquerit adclamasti et<sup>6</sup> ut persecutoribus ueniam tribuerit postulasti Tuam supplices inploramus clemenciam et<sup>7</sup> quod tunc pro susceptae<sup>8</sup> carnis humilitate a patre expetere uidebaris nunc cum eodem conexa semper diuinitatis potestate consistens praestare digneris saluator

[320]

AD PACEM

Deus qui ecclesiam tuam catholicam quam tuo sancto sanguine redimisti numquam derelinquis nobisque indignis/in eadem concurrentibus criminum indulgen- [fo. 189a] ciam placatus concedas<sup>9</sup> et qui latronis tecum in cruce pendentes confessionem iustificare dignatus es Quaesumus ut omnium in te credencium fidem augeas multiplices et solita pietate pacem quam custodire iussisti inlibatam in nos conseruare digneris saluator

<sup>1</sup> quem.<sup>3</sup>—<sup>3</sup> serpentis antiqui, Mab., N.F.<sup>5</sup> crucis, Mab., N.F.<sup>7</sup> ut, Mab., N.F.<sup>9</sup> concedis, Mab., N.F.<sup>2</sup> ut, Mab., N.F.<sup>4</sup>—<sup>4</sup> quod fidelibus, Mab., Vez., N.F.<sup>6</sup> om., Vez.<sup>8</sup> suscepta (!), omn.<sup>a</sup>—<sup>a</sup> Gal. vi, 14.<sup>b</sup> Cf. Mt. xxvii, 46.



[321]

## CONTESTATIO

**D**ignum et iustum est omnipotens deus tibi sacrificio-  
 rum vota persolvere Te in laudes praeconio indesinenter  
 adtollere <sup>1</sup>hac de utriusque ad<sup>1</sup> illius scilicet habitatores  
 paradysi et istius redemptores humani generis / exempla [fo. 189b 5  
 proponere Ille quidem prior sed iste melior Ille  
 terrenus iste caelestis Ille de limo factus iste uerbo  
 conceptus Tunc diabulo suadente eua deceptur Nunc  
 angelo nunciante maria clarificatur Tunc per invidia[m]  
 serpentes homo qui fuerat creatus peremetur Nunc per 10  
 misericordiam redimentes homo qui perierat liberatur  
 Tunc homo mandatum non custodiendo de paradyso pellitur  
 Nunc latro christum dominum confitendo paradyso<sup>2</sup> mere-  
 tur Unde supplices rogamus clementissime pater per  
 inclyte crucis <sup>3</sup>innarrabili sacramento<sup>3</sup> et per domini nostri 15  
 / iesu christi filii tui admirabilem regnum <sup>4</sup>ut hodiernum [fo. 190a  
 diem in quo cruce eius festiuitatem celebramus nos<sup>4</sup>  
 omnes cum laetitia spiritali et modesta exultatione per-  
 agere<sup>5</sup> Et inter caelestium uirtutum laudes humilitates  
 nostrę uoces suscipias multiplici confessione ita dicentes 20  
 sanctus

 MISSA SANCTI IOHANNIS APOSTULI ET  
 EUANGELISTE

[322]

**O**mnipotens sempiterne deus qui huius dici festiuitatem 25  
 fecisti ad laeticiam beati iohannis euangelistę da  
 ecclesiae tuae et<sup>6</sup> amare quod crededit et praedicare quod  
 docuit per dominum nostrum iesum christum filium tuum

[323]

## /COLLECCIO

[fo. 190b

**D**eus qui per os beati iohannis euangelistae uerbi tui arcana 30  
 reserasti praesta quaesumus ut quod ille nostris  
 auribus excellenter infudit intellegentiae competenti erudi-  
 cione capiamus per

[324]

## POST NOMINA

**P**raesta omnipotens deus ut uerbum caro factum quod 35  
 beatus iohannis euangelista praedicauit per intercessionis  
 suae praesidium habitet semper in nobis per

<sup>1</sup>—<sup>1</sup> ac utriusque et, Mab., ac utriusque Adae, N.F., rightly.

<sup>2</sup>—<sup>2</sup> paradisum, Mab., N.F.

<sup>3</sup>—<sup>3</sup> innarrabile sacramentum, Mab., N.F.

<sup>4</sup>—<sup>4</sup> ut ejus festiuitatem celebramus, hodiernum diem, in quo crucis nos, Mab.

<sup>5</sup>—<sup>5</sup> peragere concedas, N.F.

<sup>6</sup>—<sup>6</sup> etiam, Mab., Mur., N.F.

[325]

## AD PACEM

PAcem tuam domine de caelo da nobis et posside nos  
ut non hereat in uisceribus nostris fraudulentus osculos<sup>1</sup>  
proditores sed pax illa quam tuis reliquisti discipulis  
/semper inlibata permaneat in cordibus nostris per [fo. 191a

[326]

## IMMOLACIO

URe dignum et iustum est aequum et salutare est  
Nos tibi omnipotens deus gracias agere beati iohannis  
apostuli tui et euangeliste natalicia<sup>2</sup> uenerantes qui domini  
nostri iesu christi filii tui uocatione suscepta Terrenum respuit  
patrem ut possit inuenire caelestem Retia saeculi quibus  
implecabatur abiecit ut aeternitatis dona mente libera  
sectaretur Natantem in fluctibus nauem reliquit ut ecle-  
siasticae gubernacionis tra[n]quillitate consisterit A piscium  
capcione cessauit ut animas mundanis gurgitibus in-  
mersas /calamo doctrinae salutaris abstraheret Dis- [fo. 191b  
tetit† pelagi profunda rimari secretorum scrutator redditur<sup>3</sup>  
diuinorum eo usque procedens ut et in caene mysticae  
sacrosanctae<sup>4</sup> conuiuio ipsius recumberet pectoris<sup>5</sup> salua-  
toris et cum<sup>6</sup> in cruce dominus constitutus uicarium  
sui magistri<sup>7</sup> uirginis filius<sup>8</sup> subrogaret et a<sup>in</sup> principio  
uerbum quod deus erat apud deum<sup>a</sup> ipse prae ceteris  
ostenderet praedicando per christum dominum nostrum

## MISSA PRIMA DIE IN ROGACIONIBUS

[327]

IIn ieiunio hoc afflicti corpore et corde contriti frequen-  
tamus ad te praeces /clementissime deus [fo. 192a  
ut cum abstinentia corporale abstinentia nobis uiciorum  
donetur ut restricto corpore ab epulis tu qui es refeccio  
uera in nostris cordibus oriaris per

[328]

## [COLLECCIO]

G Racias tibi agimus domine sancte pater omnipotens aeterne  
deus qui nos post transgressionem ieiuni uetita contin-  
gendo ad continenciam salutis reparasti per christum Te in  
hoc ieiunium supplices ac prouoluti rogamus ut donis nobis  
rectam a uiciis mentem et b<sup>spiritu</sup> principalib<sup>qui est</sup>

<sup>1</sup> *osculus*, N.F.<sup>3</sup> *redditus*.<sup>5</sup> *pectore*, Mab., Vez., N.F.<sup>7</sup> *matris*, N.F.<sup>a</sup>—<sup>a</sup> Ioh. i, 1.<sup>2</sup> *natalia*, Mab.<sup>4</sup> *sacrosancto*, Mab., N.F.<sup>6</sup> *eum*, Mab., N.F.<sup>8</sup> *filium*, Mab., N.F.<sup>b</sup>—<sup>b</sup> Ps. 1, 12.

mortificationis amator      nos conroboris      ut post actum  
ieiunium      ad aeternae refecctionis nos pascua perducas      per

[329]      /POST NOMINA      [fo. 192b

**T**Ua sunt domine alimonia      quibus in cotidiano uictu      ad  
sust[ent]acionem reficimur      tuaque ieiunia      quibus 5  
carnem a lubrica uoluptate      te praecipiente      restringimus  
tu ad consolacionem nostram      uicissitudines temporum dis-  
posuisti      ut tempus edendi corpora nostra refeccio[ne] subria  
aleret      et ieiunandi tempus      ea in iusticiam tibi placitam  
faciret      macerata      hanc hostiam      ob ieiunio<sup>1</sup> triduanae 10  
maceracionis      a nobis oblatam sanctificans      dignanter  
adsume      et praesta placatus      ut sopita dilectacione cor-  
porea      mens ab iniquitatibus pariter conquiescat      per

[330]      /AD PACEM      [fo. 193a

**R**Efeccio tua domine      restrictis corporibus      in spiritu con- 15  
tribulato gustatur      et ideo prostrati ieiunii paenitencia  
supplices exoramus      misericordia sola petentes      quod  
opere non meremur      ut senciamus in spiritu dilectionis tuae  
<sup>2</sup>pabulo suauem<sup>2</sup>      quod corda nostra      ab epulis uacancia  
ad proximi dilectionem succendat      per 20

[331]      IMMOLACIO

**U**ERE dignum et iustum est      Te in obseruacione ieiunii  
quaerere      qui es panis uerus et uiuus      de caelo  
discendens      Te itaque humiliatis ieiunio corporibus      mente  
famulantes deuota      per <sup>3</sup>hoc /sacrificii immolatione<sup>3</sup> [fo. 193b 25  
rogamus      ut humiliacionem ieiunii huius      quam pro nostris  
reatibus      in hac triduana obseruacione persoluimus      ita  
intueares placatus      ut a delictis ieiunantes absoluas      quos  
incontinencia uorarum      in prauitatis transgressione inmer-  
sit      per christum dominum 30

## ITEM MISSA SECUNDA DIE IN ROGACIONIBUS

[332]

**D**EUS cuius exemplo ieiunium datum est      post gustum  
prohibicionis      per inoboedienciam ligni ingressum  
Tibi domine corda nostra      in ieiunii maceracione subiecta 35  
per inlustracionem tuae inspiracionis sanctifica      et de caeles-

<sup>1</sup> *ieiunium*, Mab., N.F.

<sup>2</sup>—<sup>2</sup> *pabulum suauē*, omn.

<sup>3</sup>—<sup>3</sup> *hanc s. immolationem*, Mab., N.F.



tibus /sedibus tuis      nos in lutu† fēcis ac squalore [fo. 194a  
ieiunii substratus† intuens      in uirtutum successibus releua  
per

[333]

## COLLECCIO

**O**Mnipotens sempiterne deus      mudentur      quaesomus 5  
uiscera nostra      a cunctis carnis delictis      ieiunii adte-  
nuacione confecta      et<sup>1</sup> in ipsius ieiunii humilitate prostratis  
non ualeat carnis infirmitas dominari      quia tu institutor  
subrietatis      si uis potes nostri cicius misere†      ut spiritalia  
cogitemus      et concupiscencias carnis      te adiuuante uin- 10  
camur<sup>2</sup>      per

[334]

## POST NOMINA

**D**Eus qui mentis puritatem adprobas      non ieiunium /a cybis  
solummodo gloriam humanam captantem† [fo. 194b  
dignare oculos cordis nostri      in hoc ieiunio      ita inluminare 15  
introrsus      ut tibi in his quae homines nesciunt      in occulto a  
uiciis ieiunio pleceamus<sup>3</sup>      quia doni tui est hoc ipsud      quod  
a cybis abstenemus      sit muneris<sup>4</sup> tui      ut a peccatis etiam  
cum ieiunio emundemur      et desiderabile<sup>5</sup> fonte ubertatis  
ita haec munera ymbrem<sup>6</sup> sancti spiritus perfunde      ut a 20  
ieiunantibus percepta cuncta uicia mudent      et uirtutes  
inserant morum      per

[335]

## AD PACEM

**I**N ieiuni humilitate substratis      omnipotens sempiterne  
deus      absterge omnem labe[m] peccati      /ut [fo. 195a 25  
mundata nostri cordis arcana      cum abstinencia cybo-  
rum      iurgiorum etiam inquietudines exclusas      dileccio tua  
et proximis<sup>7</sup> nostris in cordibus pura succrescat      per

[336]

## CONTESTACIO

**U**Ere dignum et iustum est      te tota cordis contricione      in 30  
ieiunio      omnipotens sempiterne deus      per christum  
dominum nostrum      qui nos mysteriorum tuorum secretis  
informans      pacificum nemus      ore columbę gestatum      noe  
oculis ostendens      nobis de uirente arbore crucis gloriosum  
signum expřessit      quem columbę species      in christi decora- 35  
uit honore      cunctis colendum      spiritus sanctificatione  
/demonstrans      Cuius animalis innocencia esse similis<sup>8</sup> [fo. 195b

<sup>1</sup> *ut*, Mab., N.F.<sup>3</sup> first *e* deleted by dots = *placeamus*.<sup>5</sup> *m*<sup>1</sup> = *dedesiderabile*.<sup>7</sup> *proximi*, Mab., N.F.<sup>2</sup> *uincamus*, omn.<sup>4</sup> *numerus* (!), Vez.<sup>6</sup> *imbre*, Mab., N.F.<sup>8</sup> *similes*, omn.



praeoptantes ab eoque sanctificari spiritu cuius ipse  
sumpsit in<sup>1</sup> speciem exorantes in hoc ieiunio triduana  
humiliacione instituto inuictum hoc signum cum plebium  
cuneis praeferentes atque maiestatem tuam psallencii<sup>2</sup>  
modolacione laudantes petimus omnipotens deus ut accipias 5  
cuncta plebis uota quaeque quoquo rito tibi reddit sub-  
iecta et ita eos in hoc ieiunio sanctifices ut a cunctis  
mereantur exui peccatis per christum dominum

## MISSA TERTIA DIE IN ROGACIONIBUS

[337] 10  
DEus quem nullus mortalium /sensus usus<sup>3</sup> carnis [fo. 196a  
inlecebra pregrauatus nisi a te ieiunii expiacione fuerit  
inlustratus agnoscit pelle de cordibus nostris cum abstinencia  
turba[m] uiciorum de ingluuiac saturitate gignencium ut  
pura tibi seruiat etiam post exactum ieiunium quam tu 15  
propicius donaueris deuocio nouitatis per

[338] COLLECCIO

I Am in triduanii ieiunii fine conclusa sinceritatem tuam  
domine dipraecamur in uisceribus nostris maceracione  
ieiunii adfflictis aduenire et ut de atria tua sancta exaudias 20  
peccatores in squalore miseriarum iacentes i<sup>4</sup> /roga- [fo. 196b  
mus ut des nobis fontem graciaram tuarum et pandas  
iter quo post ieiunium escarum carnalium itur ad refec-  
cionem pascuae sempiternam<sup>5</sup> per

[339] POST NOMINA 25

I Eiunancium domine quaesomus supplecum uota propicius  
intuere et munera praesencia sanctificans per per-  
ceptionem earum<sup>6</sup> occulta cordis nostri remedia<sup>7</sup> tuae clarifica  
pietatis ut opera carnalia nec fluxa non<sup>8</sup> teneant quos  
institutor ieiunii christus reparauit redemptor per 30

[340] AD PACEM

DEus qui intemperanciam saturitatis tuae abstinenciae  
dedicacione superasti /et puritatem castimo- [fo. 197a  
niae ut cognuscaris dedisti Serenus nos tuo uultu circum-  
spice et ieiunantibus pacem proximi et tua<sup>9</sup> largiaris quam 35  
ad patrem ascendens nobis reliquisti sectandam per

<sup>1</sup> om. Mab., N.F.

<sup>2</sup> psallendi.

<sup>3</sup> esus, or omit.

<sup>4</sup> ? part of the first letter of *rogamus* on the next page.

<sup>5</sup> sempiternae.

<sup>6</sup> eorum, Mab., N.F.

<sup>7</sup> remedio.

<sup>8</sup> nos (!), Mab., N.F.

<sup>9</sup> tuam, Mab., N.F.

[341]

## IMMOLACIO

U Ere dignum et iustum est      satisque est dignum      Te  
 solum a ieiunantibus querere<sup>1</sup>      qui es magister abstinenciae  
 et continenciae remunerator aeternae      quique a ieiunantibus  
 fidele tantum corde exposcant      abstergis omnem  
 maculam quam saturitas contrahit indecens      hoc itaque  
 sanctum ieiunium      in leuiticis apicibus per famulum tuum  
 moysen /euidencius declarasti      in quo iussisti      ut [fo. 197b  
 humiliaremus animas nostras      ne exterminarimur      sicut  
 esu[s] gulę deditus populus exterminatur      quod etiam nobis  
 unigenitus tuus      ita sanctificauit implendo      et ut regnum  
 perdetum per ieiunium panderet      et peccatis ueniam daret  
 et ideo quae instituisti ieiunia      suscipe libens      per ea nos  
 a reatibus cunctis absoluens      per christum dominum nostrum

[342] POST SANCTUS PER TOTAS TRES MISSAS DICIS

H Anc igitur oblacionem familiae tuae tibi adstantes†  
 quorum tibi fides cognita est      et nota deuocio      quam  
 tibi offerunt pro deuocione /animorum suorum      pro [fo. 198a  
 quorum tibi placitis desideriis supplicamus      memor esse  
 dignare      domine sancte pater aeternae deus      in diebus  
 ieiuniorum ipsorum      ut a cunctis eos peccatis abstergas      et  
 residuum temporis      quo eis alimoniorum percepcio concedetur  
 ita eos conseruare digneris      ut subriam uitam  
 habentes      non inuoluantur peccatorum laqueis      ab epulis  
 excitatis      per christum dominum nostrum      quam oblacionem  
 tu deus in omnibus quaesomus      benedictam  
 ascriptam      et reliqua

COLLECCIONES IN ROGACIONIBUS PER  
DIUERSA LOCA SANCTORUM

[343]

## IN SANCTO PETRO NUNC

D Eus refugium pauperum      Spes humilium      Salusque  
 miserorum      /interueniente pro nobis beatissimo [fo. 198b  
 fundatorem ecclesiae tuae petro      supplicationes supplicum  
 tuorum      in die triduani huius ieiunii clementer exaudi  
 et tranquillitatem      a uiciis pariter et hostibus      nostris  
 concede temporibus      ut quos iusticia flagellorum tuorum  
 iuste facire potest esse adflictos      habundancia misericordiae  
 tuae      ipso beato petro obtinente      faciat consolatus  
 per

[344]

## COLLECCIO

O Mnipotens sempiterne deus      qui beato petro apostolo  
 conlatis clauibus regni caelestis      animas legandi<sup>2</sup>

<sup>1</sup> quaeri.<sup>2</sup> ligandi, omn.

atque soluendi pontificium tradedisti Exaudi propicius  
 praeces nostras /in die ieiunii huius et [fo. 199a  
 intercessione eius quaesomus ut a peccatorum nostrorum  
 nexibus liberemur per

[345] COLLECCIO IN SANCTO PAULO 5

UIde domine quaesomus infirmitatem nostram et in diebus  
 ieiuniorum istorum quos trina consecratio trino  
 numero facit extensos interueniente beato apostulo tuo  
 paulo celere nobis pietate succurre ut quos iusticia cor- 10  
 repis misericordia consoleris per

[346] ITEM COLLECCIO

E Xaudi domine quaesomus gemitum nostrum in diebus ieiun-  
 iorum trino numero trinitate<sup>1</sup> sacratorum et intercedente  
 beato paulo magistro nostro /atque doctore [fo. 199b  
 quaesomus ne aput te plus ualeat offensio delinquentium 15  
 quam miseratio tua semper indulta fletibus supplecan-  
 cium per

[347] ORACIO IN SANCTO STEPHANO

P Raesta quaesomus omnipotens et misericors deus ut fra-  
 gilitati nostrę adflicte in diebus istorum ieiuniorum 20  
 magnificus leuita ac beatus stephanus auxilium interuencionis  
 exhibeat qui imitator dominicae passionis et pietatis  
 primus in cruore martyrii enituit et semper sit perfectus  
 suffra[ga]tur atque te concedente prumptus adiutor per

[348] ITEM COLLECCIO 25

P Raeces nostras in hoc ieiunio protentas quaesomus domine  
 /beati leuitae et martyris tui stephani prosequatur [fo. 200a  
 oracio et ut adsit nobis adflictis misericordia tua eius  
 preçibus adiuuemur per

[349] ORACIO IN SANCTO MARTINO 30

P Orrege dexteram tuam quaesomus domine plebi tuę in die  
 ieiuniorum suorum misericordiam postulanti et<sup>2</sup> inter-  
 cedente beato martino terrores imminentes declinemus  
 et solacia uite immortalitatis accipiamus et sempiterna gaudia  
 conpraehendamus per 35

<sup>1</sup> *trinitati*, Mab., N.F.

<sup>2</sup> *ut*, Mab.



[350]

## ITEM ALIA

**D**Eus auctor ieiunii institutor abstinenciae qui ieiunii  
 forma[m] conplectens submouisti ingluuiem saturi-  
 tatis /ut in nobis castimoniae subrietas regnaret [fo. 200b  
 Respice domine propicius super hos supplices tuos ieiunio 5  
 triduane abstinenciae uacantes et intercedente summo uiro  
 beato martino gratiam tuam<sup>1</sup> benedictionis tuae nobis omnibus  
 ab eo exoratus infunde ut sicut hoc ieiunium ad cultus  
 tui timore[m] constitutum uincit ingluuiem gulae ita  
 inluminatio tua in sensibus nostris superet omnem nostrorum 10  
 fomitem uiciorum per

[351]

## ORACIO IN SANCTO GREGORIO

**O**Mnipotens sempiterne deus ieiuni de tuis etiam donis  
 satiati uel qualibet maceracione confecti maiestatem<sup>2</sup>  
 tuam /supplices exoramus ut expulsis de cordibus [fo. 201a 15  
 nostris peccatorum tenebris in die hac ieiunii intercedente  
 summo antestete nostro et diuinorum mysteriorum capacem†  
 gregorio ad ueram lucem quae christus est nos facias  
 peruenire

[352]

## COLLECCIO

20

**O**Mnipotens sempiterne deus cuius iussu caro a uoluptati-  
 bus ieiunii maceracione restringitur et satorem suum caro  
 nostra<sup>3</sup> per subrietatem restricta cognoscit per intercessionem  
 summi apostolici patris nostri gregorii in hoc ieiunio  
 tribue cunctis immaculatum in te credentibus exercere cultum 25  
 ut etiam si ieiunantibus uicia succedunt /et dese- [fo. 201b  
 runt uirtutes tua erga eos pater omnipotens custodia  
 perseueret per

## MISSA IN ASCENSIONE DOMINI

[353]

30

**D**Eus qui ecclesiam tuam euangelice exhortaciones<sup>4</sup> doctrine  
 aquae sursum sunt iubet sapere<sup>a</sup> et ad eam se altitu-  
 dinem ad quam saluator mundi conscendit erigere da  
 supplicibus tuis subsequi intellectum<sup>5</sup> quod multi uiderunt  
 conspectum<sup>6</sup> ut in secundo mediatoris aduentu ditentur 35  
 donis qui tuis crediderunt promissis per

<sup>1</sup> omit.<sup>3</sup> m<sup>1</sup>: *nostro*.<sup>5</sup> *intellectu*, omn.<sup>2</sup> The third letter was originally *g*.<sup>4</sup> *exhortatione*, omn.<sup>6</sup> *conspectu*, omn.



## [COLLECCIO]

[354]

**P**Raesta nobis omnipotens et misericors deus ut sicut  
 /humani generis saluatorem consedere tecum [fo. 202a  
 in tua maiestate confidimus ita usque ad consummacionem 5  
 saeculi manere nobiscum quemadmodum est polli-  
 citus senciamus per

[355]

## POST NOMINA

**S**Acrificium domine pro filii tui in caelis hodie ascensione  
 deferimus praesta quaesomus ut ad tuam gloriam 10  
 per ipsum his commerciiis uenerandis surgamus per

[356]

## AD PACEM

**D**Eus qui dudum<sup>1</sup> subsellia dietatis<sup>2</sup> ascendis obseruare  
 nos pacem euangelica auctoritate non desinis docere da  
 nobis placidus pacem tuam ut dum discordiae /prona [fo. 202b 15  
 refugimus caeli ardua consequamur per

[357]

## IMMOLACIO

**U**Ere dignum et iustum est per christum dominum nos-  
 trum <sup>a</sup>qui mortuus est propter peccata nostra et  
 resurrexit propter iustificationem nostram<sup>a</sup> Ascendit super 20  
 omnis caelos et exaltatus throno glorię tuę sedetque<sup>3</sup>  
 ad dexteram tuam promissum sanctum spiritum in filios  
 adopcionis effudit Unde laetantes inter <sup>b</sup>altaria tua domine  
 uirtutum<sup>b</sup> hostias tibi laudes<sup>†</sup> offerimus cum angelis et  
 archangelis per christum dominum 25

## MISSA IN DIE SANCTO PENTECOSTEN

[358]

**D**Eus inluminacio et uita credencium cuius munerum  
 /ineffabilis magnitudo hodiernae festiuitatis [fo. 203a  
 testimonio celebratur Da populis tuis capire intellectu 30  
 quod dicere<sup>4</sup> miraculo ut adopcio quam in eos spiritus  
 sanctus aduocauit nihil in dileccione tepidum nihil habeat  
 in confessione diuersum per

[359]

## COLLECCIO

**M**Entes nostras quaesomus domine paraclytus spiritus qui 35  
 de te procidet<sup>5</sup> inluminet et ad omne opus bonum  
 perducatur sicut nobis promisit filius ueritatis per

<sup>1</sup> *dum*, Mab., N.F.<sup>2</sup> *deitatis*, Mab., N.F.<sup>3</sup> ? *sedensque*.<sup>4</sup> *didicere*, Mab., N.F.<sup>5</sup> *procedit*, Mab., N.F. ; *proccidet*, Th., Mur., Vez.<sup>a</sup>—<sup>a</sup> Rom. iv, 25.<sup>b</sup>—<sup>b</sup> Ps. lxxxiii, 4.

[360]

POST NOMINA

MUnera nostra quaesumus domine sancti spiritus tui  
dignacione sacrentur per quē a peccatis omnibus<sup>1</sup>  
<sup>2</sup>adopciones tui<sup>2</sup> filii renascamur per

[361]

/AD PACEM

[fo. 203b 5

Domine sancte pater omnipotens aeterne deus cuius  
spiritu totum corpus ecclesiae multiplicatur et regitur  
Conserua in nouam familiae tuae progeniem sanctificationis  
graciam quam dedisti Ut corpore et mente renouati  
puram tibi animam cum securitatem pacis et purum<sup>10</sup>  
pectus semper exhibeant per

[362]

IMMOLACIO

Uere dignum et iustum est nos tibi semper hic et  
ubique graci[as] agere et gloriari in operibus tuis  
domine sancte pater omnipotens aeterne deus in hoc p̄cipue<sup>15</sup>  
die in quo sacratissimum pascha quinquaginta dierum  
mysteriis tegitur et per sua uestigia recursantibus  
/dierum spaciis colleguntur et dispersio lingua- [fo. 204a  
rum quae in confusione facta fuerat per spiritum  
sanctum adunatur Hodie enim de caelis repente sonum<sup>20</sup>  
audientes apostuli unius fidei<sup>3</sup> symbulum exceperunt et  
linguis uariis euangelii tui gloriam gentibus tradiderunt  
<sup>4</sup>per christum dominum nostrum<sup>4</sup>

## MISSA SANCTORUM FERREOLI ET FERRUCIONIS

[363]

[PRAEFACIO]

25

Dominum deum nostrum fratres karissimi supplices  
exoremus qui sanctis martyribus suis ferreolo et ferru-  
cione<sup>5</sup> quaedam tribuit futurorum p̄mia gaudiorum in  
ipsa p̄sencium condicionem certaminum dum<sup>6</sup> perire extin-  
guibilem<sup>6</sup> sui amoris ardorem /intellegunt suaui- [fo. 204b 30  
tatem uitae damnis acquirere et mortem moriendo  
calcare quibus dum praeteruolans hic dies perurgencium<sup>7</sup>  
poenarum aceruitate<sup>8</sup> concluditur aditus aeterne lucis aperit-  
tur Det nobis famulis suis ut sicut illos nulla tormen-

<sup>1</sup> omnibus [absoluti], N.F.<sup>3</sup> om. Mur.<sup>5</sup> Ferrucioni, Mab., N.F.<sup>7</sup> per urgentium, omn.<sup>2</sup>—<sup>2</sup> adoptione tui ; adoptionis tuae, Mab., N.F. 35<sup>4</sup>—<sup>4</sup> Large Merovingian script.<sup>6</sup>—<sup>6</sup> per inextinguibilem, Mab., N.F.<sup>8</sup> acerbitem, Mab., N.F.

torum genera corpore licet deserente fregerunt Ita nos nullę  
mundi huius inlecebrae a suae praeposito<sup>1</sup> seruitutis perni-  
ciosa securitate deflectant Ut uirtutem fidei nostrae  
diuinus ille<sup>2</sup> suae caritatis accendat et omnia in nobis corpora  
alium uiciorum fundamenta consumat per 5

## [364] COLLECCIO

/D Eus cuius amore<sup>3</sup> piissimi confessores et [fo. 205a  
martyris† tui <sup>4</sup>ferreoli et ferrucionis<sup>4</sup> cruore adserunt et  
morte confirmant qui dum tibi tam libenter sumptum a te  
uite munus inpendunt neminem non pro uitae<sup>5</sup> mori testan- 10  
tur Concide ut fidem quam cordibus nostris proprio  
inscriptam sanguine reliquerunt uitae meritis excolamus  
Et quod in eis admiramur imitemur quod colimus diliga-  
mus quod laude prosequimur conuersacione sectimur† per

## [365] POST NOMINA

15

R Ecensitis nominibus fratrum carorumque nostrorum  
oremus dominicam /misericordiam ut in medio [fo. 205b  
hierusalem in congregacione sanctorum haec nomina  
sibi faciat ab angelo sanctificacionis in beatitudinem aeterni  
gaudii recensiri Sacrificiumque hoc nostrum sicut in 20  
praeformacionem melchisedech in uirtute sanctificet  
Praeces quoque offerencium <sup>6</sup>in hac<sup>6</sup> oblacionem<sup>7</sup> propiciatus  
exaudiat Commemoracionem<sup>8</sup> beatissimorum martyrum  
ferreoli et ferrucionis omniumque sanctorum ut eorum  
praecibus adiuti non solum uiuentibus praesidia uerum 25  
etiam defunctis caris nostris requiem obtinere mercantur  
per

## [366] COLLECCIO AD PACEM

/M Irabilis<sup>a</sup> in sanctis tuis domine uirtutum et [fo. 206a  
peccatoribus nobis beatissimorum martyrum tuorum 30  
ferreoli et ferrucionis patrocinio largire Illi<sup>9</sup> coronas insignis†  
gemmibus<sup>10</sup> lapidibus praeciosis martyrii uirtute meruerunt  
Nos eorum suffragiis te donante dilectorum† ueniam  
consequamur Et concede nobis ut coniunccio labiorum  
cupula efficiatur animarum et ministerium osculi perpetuae 35  
proficiat caritati per

<sup>1</sup> *proposito*, Mab., Vez., N.F.<sup>3</sup> *amorem*, Mab., N.F.<sup>5</sup> *uita*, Mab., N.F.<sup>7</sup> *oblacione*, Vez.<sup>9</sup> *ut sicut illi*, N.F.<sup>2</sup> *illae*, Mur., *ignis*, Mab., N.F.<sup>4</sup>—<sup>4</sup> *Ferreolus et Ferrucio*, Mab., N.F.<sup>6</sup>—<sup>6</sup> *hanc*, Mab., N.F.<sup>8</sup> *In commemoracionem*, Mab., N.F.<sup>10</sup> *gemmae*.<sup>a</sup> Ps. lxvii, 36.



[367]

## CONTESTACIO

**D**ignum et iustum est      Uere dignum et iustum est  
 Quocienscumque pugna[s] sanctorum recolemus      te  
 laudamus      /et in quo martyres tuos <sup>1</sup>ferreoli et [fo. 206b  
 ferrucionis<sup>1</sup> proferimus      tuis uirtutibus adscribamur<sup>2</sup>      quia 5  
 illorum corona      tua est gloria      qui per unicum filium tuum  
 iesum christum dominum      ac saluatorem nostrum      mortalia  
 corpora docuisti<sup>3</sup>      praeciosi palmam portare martyrii      Iuste  
 autem tuis meritis exhibemus      quo fortissimorum martyrum  
 facta ueneramur      qui humanas mentes ad certamen caelestis 10  
 gloriae      amorem<sup>4</sup> tuae pietatis accendis      Tuae namque  
 uirtutis est praemium poena sanctorum      Nam in qua<sup>5</sup> sub-  
 iacuerunt saeui membra /carnificis      tibi seruit [fo. 207a  
 martyrum effusus sanguis      Tibi triumphum reportat manus  
 cruenta lictoris      quique gaudio<sup>6</sup> uoluntaria colla subpo- 15  
 suit      tibi uicit quique ungulis      flammisque subiacuit      tui  
 palmam nominis reportauit      Habes ergo domine in quo  
 exultes      quocienscumque tantae uirtutes memoriam recolim-  
 mus      nec inmeritu<sup>7</sup> singulis      quibusque caelestia dona dis-  
 ponis      qui tantum per sanctos tuos      undique amorem ad- 20  
 quires      Quis non post tanta[m] pietatis tuae magnificencia[m]  
 animum ad martyrii uota componat      aut quis non prouocitur<sup>8</sup>  
 ad pugnam      /cum uideat magno laboris fructum† [fo. 207b  
 remuneratam      martyrium<sup>9</sup> fuisse uicturiam      Rogamus ergo  
 domine      ut in commemoracionem sanctorum tuorum ferreoli 25  
 et ferrucionis      illorum praeciosę uirtutis memoriam reco-  
 lentes      partem<sup>10</sup> remuneracionis admittas      haec<sup>11</sup> pręstis†  
 ut familia tua perseuerare cursum coepti laboris expediat      qua-  
 tenus qui in te credunt      et tibi seruiunt      Et si non in  
 prima      uel in secunda remuneracionis sorte      locum apud 30  
 te mereantur obtinere iusticiae      Et ideo cum angelis atque  
 archangelis      clamant dicentes

/MISSA IN NATIUITATE SANCTI [fo. 208a  
 IOHANNIS BAPTISTAE

[368]

**D**eus qui beatum iohannem baptistam      ueritatis testi-  
 monium<sup>12</sup> decorasti      da nobis quaesomus humilitatis eius

<sup>1</sup>—<sup>1</sup> *Ferreolum et Ferrucionem*, Mab., N.F.

<sup>3</sup> m<sup>1</sup>: *nocuisti*.

<sup>5</sup> *quo*; cf. l. 17.

<sup>7</sup> *immerito*, Mab., N.F.

<sup>9</sup> *martyrum*, omn.

<sup>11</sup> *ac*, Mab., N.F.

<sup>2</sup> *adscribimus*.

<sup>4</sup> *amore*, omn.

<sup>6</sup> *gladio*, omn.

<sup>8</sup> *prouocetur*, Mab., N.F.

<sup>10</sup> *in partem*.

<sup>12</sup> *testimonio*, Mab., N.F.



exemplum audire ut desiderimus intellegere quod exer-  
cuit et adsequi toto amore quod meruit per iesum  
christum

## [369] COLLECTIO SEQUITUR

**O**Mnipotens sempiterne deus qui beatissimum præcur- 5  
sorem tuum iohannem baptistam ad <sup>a</sup>præparandas  
/unigeniti tui uias<sup>a</sup> nasci iussisti Praesta quaeso- [fo. 208b  
mus ut intercessionis eius auxilium. tribuas<sup>1</sup> ad<sup>2</sup> implenda  
mandata præpares uoluntates per dominum nostrum

## [370] POST NOMINA 10

**O**Mnipotens sempiterne deus qui hunc diem honorabilem  
nobis in beati iohannis baptistae natiuitate fecisti  
insignem quaesomus ut tuus præcursor qui<sup>3</sup> binter natos  
mulierum omnibus<sup>4</sup> maior surrexit<sup>b</sup> nostram fragilita- 15  
tem tuæ pietatē<sup>5</sup> commendet et caris nostris <sup>6</sup>quorum  
sunt nomina recitata<sup>6</sup> ita refrigerium pietatis impetret ut  
ibi /recipiantur uel ultimi ubi summus præmanet<sup>7</sup> in [fo. 208\*<sup>a</sup>  
regno caelorum baptista: quod ipse

## [371] COLLECTIO AD PACEM

**D**Eus qui praesentem diem honorabilem nobis in beati 20  
iohannis natiuitate<sup>8</sup> da populis tuis spiritalium gratia[m]  
gaudiorum Et omnium fidelium mentes <sup>c</sup>dirige in uiam  
salutis et pacis per

## [372] IMMOLATIO MISSAE

**U**ere dignum est Nos tibi semper hic et ubique gratias 25  
agere domine sancte pater omnipotens aeterne  
deus qui in omnium sanctorum tuorum es splendore mira-  
bilis qui praesentem diem honorabilem nobis in beati  
/iohannis natiuitate fecisti Ut gratiae tuae [fo. 208\*<sup>b</sup>  
operante uirtute ille quo inter natos mulierum nullus 30  
maior oriretur Da populis tuis eruditionem spiritalium  
gaudiorum et omnium fidelium mentes <sup>c</sup>dirige in uiam salutis

<sup>1</sup> ihu, m<sup>2</sup> above the line.<sup>2</sup> et ad, Mab., N.F.<sup>3</sup> quo (!), Mab., Vez.<sup>4</sup> non, Mur., Mab., Vez. ; added in the MS. unnecessarily, above the line.<sup>5</sup> pietati, omn.<sup>6</sup>—<sup>6</sup> Here a cross, m<sup>2</sup>, above the line.<sup>7</sup> præminet, Mab., N.F.<sup>8</sup> natiuitate [fecisti], Mab., N.F.<sup>a</sup>—<sup>a</sup> Mt. xi, 10.<sup>b</sup>—<sup>b</sup> Mt. xi, 11.<sup>c</sup> Cf. Luc. i, 79.

et pacis ut quem<sup>1</sup> manifestauit testificatio nuntii impleat  
praesentia nuntianti<sup>2</sup> per christum dominum nostrum  
per quem maiestatem tuam

[373] <sup>3</sup>BENEDICTIO POPULI

**D**Eus qui per . zacharie, loquilla<sup>†</sup> manifestasti, natiuitate<sup>†</sup>. 5  
sancti iohannis, <sup>4</sup>Presta quesumus, ut qui natalicio<sup>5</sup>. eius.  
deuotissime. colimus. intercessionem<sup>†</sup> illius. gaudiamus<sup>4</sup>  
[b] /Ut populus tuus qui ad natiuitatem eius, [fo. 209a  
conuenerunt saluuntur . meretis, per interuentu[m], omnium  
sanctorum deprecationem<sup>6</sup> illius, meretis, adiuuuntur. 10  
[c] <sup>4</sup>Da domine ut illi<sup>7</sup> angelus, gabriel qui<sup>8</sup> zacharie<sup>9</sup>. loquente,  
obmotuit. intercessor adsistat et meretis,<sup>10</sup> adiouiuntur . et mori-  
bus ; <sup>11</sup>illi uos,<sup>3</sup> <sup>11</sup>

/MISSA SANCTORUM PETRI ET PAULI [fo. 209b

[374] 15  
**O**Mnipotens sempiterne deus qui hunc diem beatissimorum  
apostolorum petri et pauli martyrio consecrasti Da  
eclesiae tuae toto terrarum orbe diffusa[e] eorum semper  
magisterio gubernari per quos sumpsit reigionis exor-  
dium per dominum nostrum iesum christum filium tuum 20

[375] COLLECTIO SEQUITUR

**E**Xaudi quaesumus domine populum tuum cum sanctorum  
apostolorum tuorum petri et pauli patrocinio suppli-  
cantem Ut tuo auxilio seruati segura tibi possi[n]t deuotione  
seruire per iesum 25

[376] /COLLECTIO POST NOMINA [fo. 210a

**A**Postulorum tuorum domine beatorum petri et pauli  
desiderata sollemnia recensemus pra[e]sta quaesumus  
ut honora<sup>12</sup> gloria passionis sicut illis magnificentiam tribuit  
sempiternam ita nobis ueniam largiatur optatam et nomina 30  
eorum quae recitata sunt in libro uitae censeas depu-  
tare<sup>†</sup> per eum qui tecum uiuit

<sup>1</sup> quae, N.F.

<sup>2</sup> nuntiati, Mab., N.F.

<sup>3</sup> This *Benedictio* is inserted by a later hand on the lower half of fo. 208b and the upper half of fo. 209a, with irregular punctuation as in No. 185.

<sup>4</sup> Here, m<sup>1</sup>, is a form of the ꝑ, to denote the place of the episcopal benediction.

<sup>5</sup> natalitia, Mab., N.F.

<sup>6</sup> et deprecationem, Mab., N.F.

<sup>7</sup> ? ille ; illis, Mab., N.F.

<sup>8</sup> quo, Mab., N.F.

<sup>9</sup> Zacharias, Mab., N.F.

<sup>10</sup> meritis illius, Mab., N.F.

<sup>11</sup>—<sup>11</sup> om. Mab. ; ? illius, N.F.

<sup>12</sup> honora, Mab., hodierna, N.F.

[377]

## COLLECTIO AD PACEM

DEUS pacis conditor deus caritatis indultor da nobis  
 placidus pacem tuam et pra[e]sta ut dum sanctorum  
 tuorum apostulorum petri et pauli festa /celebramur† [fo. 210b  
 per eorum intercessione[m]. pacis securitatem cum pecca- 5  
 torum ueniam consequi mereamur per dominum nostrum  
 iesum

[378]

## IMMOLATIO MISSAE

URE dignum et iustum est nos tibi semper et ubique  
 gratias agere domine sancte pater omnipotens aeternae 10  
 deus praecipue hodie in honorem beatissimorum aposto-  
 lorum et martyrum tuorum petri et pauli quos ita  
 electio tua sibi<sup>1</sup> consecrare dignata est ut beati petri  
 saecularem piscandi artem in diuinum dogma conuerteret  
 quatinus humanum genus /hac<sup>2</sup> de profundo istius [fo. 211a 15  
 mundi praeceptorum tuorum retibus liberares Nam cum-  
 apostulum<sup>3</sup> eius paulum<sup>4</sup> mentem cum nomine commutasti  
 et quem<sup>a</sup> prius persecutorem metuebat ecclesia nunc  
 caelestium mandatorum laetatur se habere doctorem paulus  
 caecatus est ut uideret petrus negauit ut crederet huic 20  
 clauis caelestis imperii tradedisti illum<sup>5</sup> ad euocandas gentes  
 diuinae legis scientiam contulisti nam ille introducit hic  
 aperit ambo igitur uirtutes† aeternae praemia sunt adepti  
 /hunc dextera tua gradientem in elemento liquido ne [fo. 211b  
 mergetur<sup>6</sup> erexit illum autem<sup>b</sup> tertio naufragantem profunda 25  
 pelagi fecit uitare discrimina hic portas inferni ille mortis  
 uicit aculeum paulus capite plectitur quia gentibus caput  
 fidei conprobatur petrus autem praemissis in cruce uesti-  
 giis caput omnium nostrum<sup>7</sup> secutus est christum Cui  
 merito omnes 30

[379] BENEDICTIO POPULI IN NATALE APOSTULORUM PETRI  
 ET PAULI

[a] DEUS qui membris ecclesiae uelut gemellum lumen  
 /quo caueantur tenebrae fecisti petri [fo. 212a  
 lacrimas pauli litteras coruscare AMEN 35  
 [b] Hanc plebem placitus<sup>8</sup> inspice qui caelos facis aperire  
 petro in clauē paulo in dogmate AMEN

<sup>1</sup> tibi, Mab., N.F.<sup>2</sup> erased.<sup>3</sup> cum apostolum, Th., Mur., Vez., coapostolo, Mab., N.F.<sup>4</sup> Paulo, Mab., N.F.<sup>5</sup> illi, Mab., N.F.<sup>6</sup> mergeretur, Mab., Vez., N.F.<sup>7</sup> nostrorum.<sup>8</sup> placidus, cf. 107, l. 2, etc. ; ? placatus, N.F.<sup>a</sup> Cf. Gal. i, 23.<sup>b</sup> Cf. 2 Cor. xi, 25.

[c] Ut praeuiantur<sup>1</sup> ducibus illic grex possit accedere quo  
peruenerunt pariter tam ille pastor suspendio quam iste  
doctor per gladium in congresso per dominum nostrum

## MISSA IN NATALE UNIUS APOSTOLI ET MARTYRIS

[380]

Domine deus omnium sanctorum /splendor mira- [fo. 212b  
bilis qui hunc diem beati apostuli tui *illius* martyrio  
consecrasti da ecclesiae tuae digne de tanto gaudere apos-  
tulo ut aput misericordiam tuam et exemplum<sup>2</sup> eius 10  
iuuemur et meritis per dominum nostrum filium tuum

[381]

### COLLECTIO SEQUITUR

Maiestatem tuam domine suppliciter exoramus ut sicut  
ecclesiae tuae beatus *ille* apostolos praedicator et doctor  
extetit ita sit pro nobis per[pe]ttuus† suffragator per 15  
dominum nostrum iesum

[382]

### COLLECTIO POST NOMINA

/L Aetificet nos quaesomus domine munus obla- [fo. 213a  
tum ut sicut in apostulo tuo te mirabilem praedica-  
mus sic per illum praesumamus<sup>3</sup> indulgentiae largitatem 20

[382\*]

### <sup>4</sup>[COLLECTIO AD PACEM]

Praesta nobis eius desiderata commercia ut cuius perpe-  
tuam dignitatem sacrosancto misterio frequentamus  
in terris et praesentia nobis subsidia postulet et aeterna per  
dominum nostrum 25

[383]

### CONTESTATIO

Uere dignum et iustum est te laudare omnipotens deus  
praecipue in beati apostuli tui *illius* festiuitate in qua  
gloriosus<sup>5</sup> eius sanguis pro christo /effusus est cuius [fo. 213b  
uenerabilis annuae recursionis sollempnitas et perpetua 30  
semper et noua est quia et <sup>a</sup>in conspectu tuae maiestatis  
permanet mors tuorum praeciosa iustorum<sup>a</sup> et restaurantur

<sup>1</sup> *praeniantibus*, Mab., N.F.

<sup>2</sup> *exemplo*, Mab., Vez., N.F.

<sup>3</sup> *tuae sumamus*, N.F.

<sup>4</sup> This prayer follows the preceding one without a break.

<sup>5</sup> *m<sup>1</sup>, gloriosus*.

<sup>a</sup>—<sup>a</sup> Ps. cxv, 15.



incrementa lactitiae cum felicitatis aeternae recoluntur exordia  
 Supplices te rogamus omnipotens deus ut nobis  
 donare digneris apostulum tuum *illum* pro peccatis nostris  
 intercessorem necessitatibus patronum ut qui pro ueritate  
 sacrum sanguinem fudit ipse ante conspectu[m] maiestatis 5  
 tuae uota nostra suscipiat et ita ei obsequorum<sup>1</sup>  
 /nostrorum officiositate placeamus ut dum nos ei [fo. 214a  
 supplicamus in terris ille nos commendare dignetur in  
 caelis domino iesu christo Cui merito omnes angeli

MISSA IN DIEM PASSIONIS SANCTI IOHANNIS 10  
 BAPTISTAE ET MARTYRIS

[384] [PRAEFATIO]

**D**um patrem et filium et spiritum sanctum humili confessione  
 et supplici deuotione fratres karissimi  
 unianimes obsecremus ut nos hodie uaticinatę uocis uerbi 15  
 praecursoris legum limitis lucernae lucentis /sancti [fo. 214b  
 martyris baptiste iohannis passionem celebrantibus<sup>2</sup> eiusdem  
 intercessione inluminet defendat et sanctificet ut qui  
 pro ueritate sacrum sanguinem fudit pro nobis ad deum  
 preces fundere dignetur per dominum nostrum 20

[385] COLLECTIO SEQUITUR

**I**n honorem beatissimi martyris tui baptistae iohannis cuius  
 hodie passionem celebramus his maiestati tuae omnipotens  
 deus laudibus seruientes sollempnia festa concinnemus<sup>3</sup>  
 Suppliciter diprecantes ut cuius meritis obsequimur eius 25  
 te donante aput clementiam tuam praecibus adiuemur per

[386] /POST NOMINA [fo. 215a]

**M**unera populi tui omnipotens deus quae tibi in hac  
 beatissimi martyris tui baptistae iohannis festiuitate  
 deferimus<sup>4</sup> quaesomus propitiatus intende ut perfecti<sup>5</sup> 30  
 huius sacrificii sanctificatione purgati nostrorum a te mere-  
 amur consequi ueniam delictorum per

[387] COLLECTIO AD PACEM

**S**uscipe quaesomus domine preces nostras et intercessione  
 martyris tui baptistae iohannis quem in tuo honore 35  
 ueneramur ecclesiae tuae uota confirma qui etiam dignus

<sup>1</sup> The contraction marks after *q* usually denote *que* not *qui*.

<sup>3</sup> *concinimus*, Mab., N.F.

<sup>4</sup> *mu* added above the line.

<sup>2</sup> *celebrantes*.

<sup>5</sup> ? *perfecte*.

est habitus ut<sup>1</sup> te /baptizandum mundi saluator [fo. 215b  
offerres Dignum est enim hoc mereri ut omnes nos  
baptismatis tui gratia[m] consecutos meretorum suorum inter-  
cessione conciliet saluator mundi

[388]

## IMMOLATIO MISSAE

Dignum et iustum est aequum et salutare est Nos  
tibi semper agere gratias omnipotens et misericors  
deus inter has sacramentorum aepulas martyris tui  
caput cum euangelica recordatione misceri Et uelut in disco  
metalli radiantis ita super mensam tuae propitiationis  
offerre<sup>2</sup> Sit ergo nobis domine iocunda laudatio /Sit [fo. 216a  
in honore martyris recordatio cantici triumphalis Et  
cum his caelestibus supernisque uirtutibus fidelis populi  
sinphonia misceatur quę a dextris tuis consona uoce  
sub trina repetitione estan<sup>3</sup> dicentes (sanctus sanctus sanctus) 19

MISSA IN NATALE SANCTI SIXTI PAPAE  
URBIS ROMAE

[389]

Domine deus fidelium insuperabilis fortitudo qui inter  
mundana<sup>4</sup> conuersationes† aduersa sanctorum nos  
maxime glorificatione /solaris<sup>5</sup> tui indesinenter ac- [fo. 216b  
cendis Excita domine in aeclesia tua spiritum cui ille  
seruiuit ut studeamus diligere quod amauit et opera<sup>6</sup>  
exercere quod docuit per dominum nostrum iesum filium tuum

[390]

## COLLECTIO SEQUITUR

Praesta nobis omnipotens et misericors deus ut beati sixti  
martyris tui repetita sollempnitas et liberationem nobis  
perfectam tribuat et salutem per dominum nostrum

[391]

## COLLECTIO POST NOMINA

Adesto domine supplicationibus nostris et intercessionem<sup>7</sup>  
martyris tui sixti perpetuam nobis misericordiam  
/benignus impende Et nomina quae recitata [fo. 217a  
sunt nostrorum carorum in caelesti pagina iobeas intimare†  
per dominum nostrum

<sup>1</sup> ut ei, Mab., N.F.<sup>2</sup> offerri, Mab., N.F.<sup>3</sup> m<sup>1</sup>: *testan*; ? *testantur* or more probably *stant*; *cantant*, Mab., N.F.<sup>4</sup> A dot over the middle of the word shows that it needs correction; *mundanae*, Mab., N.F.<sup>5</sup> The lacuna in the sense of this collect can be supplied from *Leon.*: [*et ad sublimia exempla patientiae, triumpho nos sancti Sixti*].<sup>6</sup> opere, Mab., N.F.<sup>7</sup> *intercessione*, omn.; ? *per intercessionem*.

[392]

## COLLECTIO AD PACEM

Accipe quaesumus domine munera dignanter oblata et  
 beati sexti episcopi et martyris suffragantibus meritis ad  
 nostrae salutis augmentum prouenire concede Et illa<sup>1</sup> quae  
 in eo flagrauit fortis dilectio in nobis adspira benignus 5  
 per eum quem<sup>2</sup>

[393]

## IMMOLATIO MISSAE

Uere dignum et iustum est aequum et salutare est tibi  
 assiduas laudes canere domine sancte pater omnipotens  
 aeternae / deus per christum dominum nostrum [fo. 217b] 10  
 qui per aduentum suum credentes in se homines ad  
 caelestia regna transire permisit Quoniam hii qui se  
 tuae testes offerunt ueritatis inimicum dum occiduntur  
 occidunt ex quibus est sanctus ac uenerabilis syxtus martyr  
 cuius hodie sollempnitas celebratur qui dum apostolicae 15  
 sedis exceperisset insignia et se primum esse conspiceret  
 sacerdotum occansionem† salutaris passionis excipiens  
 non tantum saeculares<sup>3</sup> exuit sordes contagii uerum etiam  
 exemplum fuit ceteris Nam mox suus quoque minister  
 / eximius uenerabilis laurentius uictoriae palmam [fo. 218a] 20  
 imitatus accepit ornamentum quod debuit poena<sup>4</sup> subire  
 ut gloriam mereretur aeternam consequere<sup>5</sup> per christum

## MISSA IN NATALE SANCTI LAURENTI MARTYRIS

[394]

Deus fidelium tuorum saluator et rector omnipotens 25  
 sempiternae deus adesto uotis sollempnitatis hodiernae  
 Et ecclesiae gaudiis de gloriosa martyris tui passione beati<sup>6</sup>  
 laurenti conceptis benignus aspira Augeatur omnium  
 fides tantae uirtutis / ortu<sup>7</sup> et corda laetantium [fo. 218b]  
 supplicio martyrum igniantur Ut aput misericordiam tuam 30  
 illius iuuemur merito cuius exultamus exemplo per domi-  
 num nostrum

[395]

## COLLECTIO SEQUITUR

Deus mundi creator et rector qui hunc diem in leuitae  
 tui laurenti martyrio consecrasti Exaudi propitius 35  
 supplices tuos et concede ut omnes qui martyrii eius  
 merita ueneramur intercessionibus eius ab aeternis  
 gehennae incendiis liberemur per dominum

<sup>1</sup> *illam*, Mab., Vez., N.F.<sup>2</sup> The contraction marks after and over *q* usually represent *quem* not *qui*.<sup>3</sup> *saecularis*, Mab., N.F.<sup>5</sup> *consequi*.<sup>7</sup> ? *os[ten]tu*.<sup>4</sup> *quo debuit poenam*, Mab., N.F.<sup>6</sup> The scribe began to write *dei*.



[396]

## COLLECTIO POST NOMINA

**C**Oncide nobis domine gratiam tuam in beati laurenti  
martyris /celebritate multiplicem ut de tanti [fo. 219a  
agonem† certaminis discat populus christianus et <sup>1</sup>firmam  
solidare patientiam<sup>1</sup> et pia exultare uicturia

5

[397]

## COLLECTIO AD PACEM

**S**Ancti laurenti nos domine quaesomus praecatio iusta  
tueatur et quod nostra conscientia non praesumit eius  
nobis qui tibi placuit oratione donetur per dominum nostrum  
filium tuum

10

[398]

## IMMOLATIO MISSAE

**U**Ere dignum et iustum est omnipotens sempiterne  
deus tibi in tanti martyris <sup>2</sup>laurenti laudis<sup>2</sup> hostias  
immolare qui hostiam uiuentem /qui† hostiam† [fo. 219b  
uiuentem† hodie in<sup>3</sup> ipsius laeuitae tui beati laurenti martyris 15  
ministerio per florem casti corporis accepisti Cuius uocem  
<sup>4</sup>per hymnidicum<sup>4</sup> modulamini<sup>5</sup> psalmi audiuius canentis atque  
dicentis <sup>a</sup>Probasti cor meum deus et uisitasti noctem<sup>6</sup> id est  
in tenebris saeculi igne me examinasti et non est inuenta in  
me iniquitas<sup>a</sup> O gloriosa certaminis uirtus O inconcussa con- 20  
stantia confitentis Stridunt membra uiuentia super graticulam  
inpositam† et prunis saeuientibus anhelantes† incensum suum  
in modum timiamatis /diuinis naribus exhibent odo- [fo. 220a  
rem Dicit enim martyr ipse cum paulo <sup>b</sup>christi bonus odor  
sumus deo<sup>b</sup> Non enim cogitabat quomodo in terram† posi- 25  
tus a passionis periculo liberaretur Sed quomodo inter  
martyres in caelis coronaretur per christum dominum nostrum  
per quem

## MISSA SANCTI YPPOLITI MARTYRIS

[399]

**D**A nobis omnipotens et misericors deus ut beati yppoliti  
martyris tui ueneranda sollemnitas et deuotionem  
nobis /augeat et salutem per dominum nostrum [fo. 220b  
filium tuum

30

[400]

## COLLECTIO SEQUITUR

**P**Raesta nobis omnipotenst† et misericors deus ut beati  
yppoliti martyris tui repetita sollempnitas et liberationem  
nobis perfectam tribuat et salutem per dominum nostrum

35

<sup>1</sup>—<sup>1</sup> *firma solidari patientia*, Mab., N.F.<sup>2</sup>—<sup>2</sup> *Laurenti festiuitate laudis*, N.F.<sup>3</sup> om.<sup>4</sup>—<sup>4</sup> *hymnidicam*. <sup>5</sup> ? *modulamen* or *modulamina*; *modulum* or *modulati*, Mab.<sup>6</sup> *nocte*, Mab., N.F.<sup>a</sup>—<sup>a</sup> Ps. xvi, 3.<sup>b</sup>—<sup>b</sup> 2 Cor. ii, 15.

40



## [401] COLLECTIO POST NOMINA

**D**Eus tuorum gloria <sup>1</sup>martyri tuo yppolito quaesomus  
ut pro nobis supplican<sup>1</sup>tem<sup>1</sup> omnia nobis prospera con-  
cide per dominum nostrum filium tuum

## [402] COLLECTIO AD PACEM

5

**U**T nobis tua domine remedia dent salutem beatus yppo-  
litus martyr quaesomus /pro nobis supplicans [fo. 221a  
cupiosus audiatur per dominum nostrum

## [403] IMMOLATIO MISSAE

**U**Ere dignum et iustum est omnipotens aeterne deus 10  
Qui beatum yppolitum tyranicis adhuc obsequiis occu-  
patum subito fecisti laurenti socium qui spiritali ardore  
succensus dum unigenitum filium tuum dominum nostrum  
coram potestatibus ueraciter confitetur poenis subicitur  
uinculis inligatur cardis configitur aequorum ferocitate 15  
disiungitur et adepta palma martyrii uita perpetua cum  
lucratore et magistro laurentio coronatur per christum  
dominum nostrum

/MISSA IN NATALE SANCTORUM [fo. 221b  
MARTYRUM CORNILI ET CYPRIANI

20

## [404]

**S**Ancte domine <sup>2</sup>omnipotens quem<sup>2</sup> cornilius et cyprianus  
triumphali sanguine confitendo uenerabiles extiterunt  
Praesta quaesomus ut uterque nobis iugiter suffragentur  
per

25

## [405] COLLECTIO SEQUITUR

**S**anctus cornilius et cyprianus <sup>3</sup>suffragia nos<sup>1</sup> domine consueta<sup>3</sup>  
dependant et pari semper intercessione nos foueant  
per dominum

## [406] COLLECTIO POST NOMINA

30

**B**Eatorum martyrum pariterque /pontificum cornili [fo. 222a  
et cypriani nos quaesomus festa tueantur eorum  
nos tibi domine commendet oratio ut caris nostris qui in  
christo dormiunt refrigeria aeterna concedas per

<sup>1</sup>—<sup>1</sup> ? iustorum, martyre t. Y. q. p. n. supplicante.<sup>2</sup>—<sup>2</sup> omnipotensque, Th., Mur., Vez.<sup>3</sup>—<sup>3</sup> suffragiis . . . consuetis. <sup>4</sup> nobis, Mab., N.F.

35

[407]

## COLLECTIO AD PACEM

**P**Raetende nobis misericordiam tuam et esto populi tui  
defensor et custos<sup>1</sup> et<sup>2</sup> sanctorum tuorum tuorum† cornili  
et cypriani ueneranda sollemnia securo possunt<sup>3</sup> frequentare  
conuentu per

5

[408]

## IMMOLATIO MISSAE

**D**ignum et iustum est semper et ubique tibi gratias  
agere omnipotens aeterne deus Teque in sanctorum  
martyrum /praedicare uirtute quos discretis terrarum [fo. 222b  
partibus greges sacros pascentes. una<sup>4</sup>eademque fide 10  
de<sup>4</sup> diuersis licet temporibus consonante parique nominis  
tui confessione coronasti per dominum nostrum per quem

10

MISSA IN NATALE SANCTORUM GERMANORUM  
IOHANNIS ET PAULI

[409]

15

**Q**uaesomus omnipotens et misericors deus ut nos gemi-  
nata laetitia hodiernae festiuitatis excipiat qua[e] de  
beatorum martyrum tuorum iohannis /et pauli glori- [fo. 223a  
ficatione procedit quos eadem fides et passio fecit esse  
germanus per

20

[410]

## COLLECTIO SEQUITUR

**O**mnipotens sempiterne deus ne aput iustitiam tuam  
peccata nostra nos adgrauent germanorum martyrum  
suffragiis adiuuemur quos et partus una<sup>5</sup> et par martyrii  
palma coniunxit per

25

[411]

## COLLECTIO POST NOMINA

**S**uscipe domine propitius praeces nostras et tuorum  
depraecatione iustorum iohannis et pauli pietate<sup>6</sup> tuae<sup>7</sup>  
perface benignus acceptas et quos sanguis<sup>8</sup> propinquitas con-  
iunxit et fides patrocinium nobis deferant solaminis per 30

[412]

## /COLLECTIO AD PACEM

[fo. 223b]

**I**ntende domine munera quaesomus altaribus tuis  
pro beatorum martyrum tuorum iohannis et pauli comme-  
moratione praeposita<sup>9</sup> ut sicut per haec beata mysteria illis

<sup>1</sup> m<sup>1</sup>: *custus*.<sup>3</sup> *possint*, Mab., N.F.<sup>5</sup> *unus*.<sup>7</sup> *e* above the line.<sup>9</sup> *proposita*, Mab., N.F.<sup>2</sup> *Ut*, Mab., N.F.<sup>4</sup>—<sup>4</sup> ? *eademque die*; *fide eademque die*, N.F.<sup>6</sup> *pietati*, omn.<sup>8</sup> *sanguinis*, Mab., N.F.

3

gloriam contulisti nobis indulgentiam largiaris per  
dominum

[413] IMMOLATIO MISSAE

UERE satis est dignum atque iustum in horum marty-  
rum iohannis et pauli<sup>1</sup> germanitate pariter et beatitudo<sup>2</sup> 5  
consortes<sup>3</sup> tibi omnipotens deus dicere laudes quos  
et fratres sorte nascendi et magnifica praestetisti passione  
/germanos ut simul essent uenerandae gloria [fo. 224a  
genetricis et florentissima prolis ecclesiae In quorum  
memoria passionis oblatum sacrificium accepe libens domine 10  
et per eum nos cum ipsorum martyrum intercessione emun-  
dans<sup>4</sup> ut liberis uocibus et consonis mentibus tibi  
hymnum dicere laudis mereamur cum angelis et archangelis  
clamantes SANCTUS

MISSA IN NATALE BEATISSIMI SINFURIANI 15  
MARTYRIS

[414] /[PRAEFATIO] [fo. 224b

SACR[a]tam misteriis caelestibus diem ad officium deuo-  
tionis nostrae sollempnitatis ingressi fratres dilectissimi  
laudemus a dominum in sanctis suis<sup>a</sup> Cumque<sup>5</sup> in beatissimi 20  
sinfuriani martyris honore ueneremur agentes ei gratias  
pro triumphis eius et gloriam<sup>6</sup> quam<sup>7</sup> aduersus corporis infir-  
mitatem paen[arum]que<sup>8</sup> saeuitiam Spiritus fortitudinem<sup>9</sup>  
demigantem† spei uiribus roborauit muro credulitatis inclusit  
Successuque uictoriae ad praemia immortalitatis inuexit 25  
Oremus quoque /ut nos<sup>10</sup> in hoc saeculo etsi [fo. 225a  
non pari agone certantibus<sup>11</sup> similis fortitudo non desinat<sup>12</sup>  
Et sicut illum exhortatio pie matris extulit ad peragendam  
certaminis huius uicturiam Ita nos catholicae fides aeclesiae  
inreprehensibiliter custodita perducatur ad ueniam prouehat 30  
ad coronam per dominum nostrum iesum christum

[415] COLLECTIO SEQUITUR

SANCTORUM omnium gloriosa<sup>13</sup> protectio deus qui beato  
martyri tuo sinfuriano auxilium non negasti et per iniqua

<sup>1</sup> pauli [festiuitate].

<sup>3</sup> consortium.

<sup>5</sup> Eumque, Mab., N.F.

<sup>7</sup> quem, Mab., Vez., N.F.

<sup>8</sup> m<sup>1</sup>: paeniarumque, ia subsequently erased.

<sup>9</sup> fortitudine, Mab., N.F.

<sup>11</sup> tan above the line.

<sup>13</sup> m<sup>1</sup>: gloriosa.

<sup>2</sup> beatitudine, Mab., Vez., N.F.

<sup>4</sup> emunda, Mab., Vez., N.F.

<sup>6</sup> gloria, omn.

<sup>10</sup> nobis.

<sup>12</sup> ? desit.

<sup>a</sup>—<sup>a</sup> Ps. cl, 1.



mortis ludibria ad hanc gloriam uocare dignatus es  
 /praesta ut similes<sup>1</sup> nos fides martyrio<sup>2</sup> copulet quos [fo. 225b  
 tempus passionis in stadio non reliquit Ac sicut illum iter  
 durum et scupolosum† per erumnas passionum paradyso  
 conlocauit Ita nos praesentium uoluptatum contemptus<sup>3</sup>  
 per dominum nostrum

[416]

COLLECTIO SEQUITUR<sup>4</sup>

R Ecitatis nominibus offerentum fratres karissimi  
 omnipotentis dei misericordiam dipraecemur ut plebi  
 quae in honore beati sinfuriani martyris uota reddit alta- 10  
 ribus diuinae credulitatis infundatur affectus ut eius  
 administratione firmentur qui martyris /meritis non [fo. 226a  
 iunguntur<sup>5</sup> ac sicut ille post carceris septa post paenarum  
 ligamina postque famis inaediam aeternitatis gaudia  
 infinita perfruitur ita defunctorum animae laxatis inferni 15  
 praessuris abrahamae<sup>6</sup> patris gremio<sup>6</sup> conlocentur quod ipse  
 pra[e]stare dignentur† qui

[417]

## COLLECTIO AD PACEM

L Argitor bonorum omnium deus qui inter illas martyrum  
 splendentium niueis<sup>7</sup> fide cateruas toto orbe terra- 20  
 rum gratia coruscante<sup>8</sup> diffusas praeciosum peculiaremque  
 nobis beatum sinfurianum martyrem indulsisti Largire  
 cotidianis /supplecum tuorum uotis Ut in cuius festa [fo. 226b  
 deuoto exultamus trepudio eius in posterum consortio  
 coniungamur hominum osculis corporalibus spiritalibus 25  
 alligari mereamur affectibus per

[418]

## IMMOLATIO MISSAE

D ignum et iustum est aequum et salutare est Nos tibi  
 in honore beati martyris tui sinfuriani laudem<sup>9</sup> hostias  
 immolare domine deus aeternae in cuius nos sollempnitate 30  
 confortat uel ratio manifesta rerum uel eruditio perfecta  
 uirtutum qui splendere meruit Non solum terrenorum  
 /claritate natalium Uerum etiam sublimitate caeles- [fo. 227a  
 tium uirtutum Et fausti fulgidus genere fausto<sup>10</sup> martyrii

<sup>1</sup> *similis*, N.F.<sup>2</sup> ? *martyri*.<sup>3</sup> Mab., N.F., print as if there were something missing here ; there is no lacuna in the MS. and the present text is sufficiently clear.<sup>4</sup> *Collectio post nomina*, Mab., N.F.<sup>5</sup> *gun*, above the line ; *junsuntur*, Th., Mur., Vez.<sup>6</sup> <sup>6</sup> m<sup>1</sup>, *gremio patris*.<sup>7</sup> *nivea*, Mab., N.F.<sup>8</sup> m<sup>1</sup>, *coruscante*.<sup>9</sup> *laudis* ; *laudum*, Mab., Vez., N.F.<sup>10</sup> *fausti* (!), Mab.



leuatur in culmine      qui beatos patres      andochium benignumque secutur<sup>1</sup>      per martyrii flagrantiam electus peruenit ad palmam      Qui dum afflictionem sequitur praesentium instructionem effecit posterorum      et materno conloquio pietate<sup>2</sup> transfertur ad praemium      Cum ei insinuatur non 5  
 debere mortem metuere      quia martyribus uita non tollitur sed mutatur      O admiranda /gratiarum fides      [fo. 227b  
 qui<sup>3</sup> de <sup>4</sup>beato filio uitam glorioso<sup>4</sup> exultat affectu      et quae lugere credebatur      gaudere cognoscitur      segura de regni tui praemiis      filium exhortatur cum ingenti laetitia      Scientes<sup>5</sup> 10  
 morientes in christo uiuere      Et amissam uitam eo restaurante recipere      Digne ergo hic honoratur in nomine tuo      qui te honorauit in sanguine suo      qui pro te afflictus est in supplicio      per te glorificatus est in sepulchro      qui te honorauit in gladio      tecum regnat in caelo      Qui per angustiam praesentium tribulationum      peruenire meruit ad amplitudinem caelestium /gaudiorum      per christum dominum [fo. 228a  
 nostrum per quem

MISSA SANCTI AC BEATISSIMI MAURICII CUM SOCIIS SUIS

20

[419]      [PRAEFATIO]

Omnipotentis domini misericordiam      in huius dici sex milium sexcentorum martyrum sollemnitate      fratres karissimi depraecemur      ut qui tante plebi suae gloria[m] martyrii contulit      ita nobis<sup>6</sup> <sup>7</sup>diei immensa peccaminum<sup>7</sup> 25  
 misericordiae suae      largitate laetefecit<sup>8</sup>      per dominum nostrum iesum

[420]      /COLLECTIO SEQUITUR      [fo. 228b]

Deus qui sanctis tuis acauinsebus      pro tuicione christiani nominis      persecutionis audaciam sustulisti      eorumque 30  
 animum <sup>9</sup>adepiscendam dignetatis tuae martyria perfulgentem gratia<sup>9</sup> incetasti      Exaudi supplicis† tuos      Et praesta ut sicut illi tuo munere meruerunt beatifecere coronari      Ita eorum suffragiis      ab omni conluuione peccati      te auxiliante reddamur innoxii      per dominum

35

[421]      COLLECTIO POST NOMINA

Auditis nominibus karorum nostrorum      omnipotentem dominum depraecemur      Ut plebis /suae minis- [fo. 229a  
 trorumque uota suscipiens      oblationis nostras      quas in com-

<sup>1</sup> *secutus, omn.*

<sup>3</sup> *quae, Mab., N.F.*

<sup>5</sup> *Sciens.*

<sup>7</sup>—<sup>7</sup> *de immensa peccatorum mole, N.F.*

<sup>9</sup>—<sup>9</sup> *ad adipiscendam . . . martyrio praefulgentem gratiam, Mab., N.F.*

<sup>2</sup> *et a pietate.*

<sup>4</sup>—<sup>4</sup> *beati filii uita gloriosa.*

<sup>6</sup> *nos.*

<sup>8</sup> *m<sup>1</sup> : laetifecit ; laetifecit, omn.*

40

memorationem sanctorum acauninsium ac pro spiritebus karo-  
rum nostrorum offerimus in odorem bonae suauetatis ac-  
cepiat Unde supplicis simus ut beatissimorum patri-  
archarum prophetarum apostolorum<sup>1</sup> et martyrum omniumque  
sanctorum piis praecibus adiuuemur per

5

[422]

## COLLECTIO AD PACEM

DEus cui acceptissimum ac iocundissimum sacrificium esse<sup>2</sup>  
sanctorum tuorum fides atque deuocio adesto familiae  
 tuae tibi supplici<sup>3</sup> misericordia[m]<sup>4</sup> /tuam per sanc- [fo. 229b  
torum tuorum acauninsium suffragia postolanti Et da ut qui 10  
te peccatorum suorum errore laeserunt placere tibi per  
sanctorum tuorum intercessione mereantur per

[423]

## IMMOLATIO MISSAE

IGNum et iustum est uere aequum et iustum est Nos  
tibi gratias agere domine sancte pater omnipotens 15  
aeternae† deus Tu enim domine thebeorum exercitum ad  
populi tui supplicium destinatum ita subita iussionis tuae  
gratiam<sup>5</sup> reuocasti ut plus elegerent sedola deuocione  
interfice† quam de christianorum sanguinem /saci- [fo. 230a  
ari nec <sup>6</sup>cum tantis ut<sup>6</sup> te auxiliante <sup>7</sup>persecutione sonus<sup>7</sup> 20  
exceper<sup>8</sup> ceruices suas persequentibus inclinare<sup>8</sup> et cum  
rabies inimici decernerit† ut dei populus denummera-  
tionis instantia deperirit ille reptus<sup>9</sup> est decemus qui  
antecepacione martyrii ferit primitiuos Clamur in castris  
oretur<sup>10</sup> uirtus demigandi† contemnetur de adsummatione 25  
martyrii contentio ardua commouetur dei populus ferro<sup>11</sup>  
confodetur sanguis innocentum effundetur fides inlibata  
seruatur Sic domine militis proteges tuos ut nec defuerit  
in passione /patientia nec infesione<sup>12</sup> constantia<sup>13</sup> [fo. 230b  
inter beatorum bella et beata certamena plus metuit gloriosa 30  
confessio <sup>14</sup>de cummiltonum<sup>14</sup> consortio diuidi quam <sup>15</sup>mano  
carnefecis gloriari<sup>15</sup> Totus namque dei populus tante<sup>16</sup>  
ardoris fidei alacretate flagrabat ut se<sup>17</sup> tardaretur persecutio  
corporis praecederit deuocio passionis tanta enim fuit

<sup>1</sup> *lo*, above the line.<sup>2</sup> *est*, Mab., Vez., N.F.<sup>3</sup> *m*<sup>1</sup>: *supplici*.<sup>4</sup> *m*<sup>1</sup>: *misericordiae*, but final *e* erased.<sup>5</sup> *gratia*, Mab., Vez., N.F.<sup>6</sup>—<sup>6</sup> *cunctati sint*; ? *cunctantes ut*, Mab.<sup>7</sup>—<sup>7</sup> *persecutionis onus*, Mab., Vez., N.F.; there is a red dot in the middle of the *o* of *sonus*.<sup>8</sup>—<sup>8</sup> ? *exciperent* . . . *inclinarent*, N.F. needlessly.<sup>9</sup> *raptus*, omn.<sup>10</sup> The scribe began to write *ori*.<sup>11</sup> *ferre*, Th., Mur.<sup>12</sup> *in confessione*, Mab., N.F.<sup>13</sup> *n* above the line.<sup>14</sup>—<sup>14</sup> *decum miltetonum*, Th., Mur., Vez.<sup>15</sup>—<sup>15</sup> *manus c. g.*, Mab., ? *manu c. lacerari*, N.F.<sup>16</sup> *tanta*, Mab., N.F.<sup>17</sup> *si*, Mab., Vez., N.F.

45

constantia populi et . . . <sup>1</sup>inimici ut nec furor inuenirit  
 postmodum quod occiderit nec gloriosum remanserit quod  
 peririt Factus est sacer ille /agauninsium locus [fo. 231a  
 per suffragia martyrum salus praesentium praesidium futu-  
 rorum<sup>2</sup> <sup>3</sup>quam sanguis<sup>3</sup> unda perfudit praeciosorum cor- 5  
 porum societas<sup>4</sup> consecrauit Unde merito tibi domine  
 inter chorus martyrum et uocebus<sup>5</sup> angelorum laudis  
 tibi debitas agemus cum exultatione dicentis sanctus

[424] COLLECTIO POST SANCTUS

O Remus fratres dilectissimi ut dominus ac deus 10  
 noster speciem istam suo<sup>6</sup> ministerio consecrandam  
 caelestis gratiae inspiratione sanctificet et humanam benedic-  
 tionem /plenitudinem<sup>7</sup> diuini fauoris adcomolit<sup>8</sup> per [fo. 231b  
 dominum nostrum iesum

MISSA SANCTI LEUDEGARII MARTYRIS

15

[425] SUMME omnipotens aeternae deus qui uitam beati antestetis  
 tui laudegarii martyris per istius saeculi aerumnas  
 transire iussisti Cuius annua festa deuota mente celebra-  
 mus Quaesomus ut per eius intercessionem plebi<sup>9</sup> tuae 20  
 clementiae famulantem ita /in praesenti foueas ut [fo. 232a  
 ad caelestia regna perducas per dominum

[426] COLLECTIO SEQUITUR

DEUS qui beatum martyrem tuum laudegarium in agone  
 probasti et probatum in dolore sustentasti quem 25  
 hodierna die in caelestibus gaudiis recipere dignatus es  
 Praesta nobis famulis tuis ut qui gloriam non meremur  
 indulgentiam peccatorum ipso interueniente adeptisci  
 mereamur per

[427] COLLECTIO POST NOMINA

30

AUDITIS nominibus offerentum fratres karissimi domini  
 maiestatem depraecemur ut qui uitam summi antestites  
 sui /laudegarii martyris transtulit ad coronam per [fo. 232b  
 interuentu[m] sanctorum patriarcharum prophetarum apos-  
 tolorum et martyrum anachoritarum et uirginum om- 35

<sup>1</sup> et ..... omn. ; the erased word may be *insania*.

<sup>2</sup> ro above the line.

<sup>4</sup> e above the line.

<sup>6</sup> ? *nostro*, N.F.

<sup>8</sup> *adcumulet*, omn.

<sup>9</sup> *plebem*, Mab., N.F. Cf. Gerbert, Mon. lit. aleman., I, p. 184.

<sup>3</sup>—<sup>3</sup> *quem sanguinis*, Mab., N.F.

<sup>5</sup> *uoces*, Mab., N.F.

<sup>7</sup> *plenitudine*, omn.



niumque sanctorum concidere dignetur ut sacrae praesentis  
oblatio quae offertur uiuentibus emendationem Et  
defunctis remissionem obtineant<sup>1</sup> peccatorum Et quorum  
nomina hic recitatione patefacta sunt in caelestibus paginis  
conscribantur quod ipse praestare

5

[428]

## COLLECTIO AD PACEM

PAcem tuam domine nostris inlabere pectoribus /qui<sup>2</sup>  
beatum martyrem tuum leudegarium in hoc [fo. 233a  
saeculo commorantem per pacis studium hodie caelestis  
aula suscepit Nobis quoque peccatoribus pacis uin- 10  
culum et caritatis studium eius meretis suffragantibus  
largire iubeas in eum per dominum

[429]

## IMMOLATIO MISSAE

Dignum et iustum est uere aequum et pulchrum est  
Nos tibi hic et ubique semper laudes et gratias agere 15  
laudesque adtollere domine sancte pater omnipotens aeterne  
deus per iesum christum filium tuum dominum nostrum  
ab initio saeculi /procreatum. uerbum editum pa- [fo. 233b  
tris principia<sup>3</sup> saeculi istius conlocatum per<sup>4</sup> totum orbem  
terrarum contulisti ubi beatus martyr tuus laeudegarius 20  
episcopus de altitudinem saeculi huius per alternas  
musitationis<sup>5</sup> discerptus pompas sae[culi] fragilitatisque  
calcauit Cuius<sup>6</sup> tu domine auxilium ferre dignatus es ut  
praesentis saeculi amorem dispicerit et caelestia adeptiscere  
promererit Uerumtamen <sup>a</sup>crucem suam tollens<sup>a</sup> <sup>b</sup>te pastorem 25  
sequens<sup>b</sup> ut paradysi dilicias possideret praesentia omnia  
dereliquit O beatum uirum leudegarium antestitem /qui per  
nefandorum consilia corpus nexibus absolutum. [fo. 234a  
ora<sup>7</sup> labiis minuatum oculisque orbatum exilium perpetra-  
tum lubricitatis saeculi postpositum diuersis tormentis 30  
passum Exemplum reliquit episcoporum per suam passionem  
uel patientiam et<sup>8</sup> ad extremum uitae perpetuae restitutus  
caelestia regna penetrauit angelorum choro sociatur  
<sup>c</sup>coronam<sup>9</sup> inmarciscibilibus<sup>c</sup> floribus remuneratur unde post  
multae reliquiae floruerunt in galleis Praecamur ergo te 35  
domine ut nos famulos tuos omnemque plebem reminiscentes  
talem /pastorem eius meretis suffragantibus [fo. 234b

<sup>1</sup> obtineat, Mab., Vez., N.F.<sup>2</sup> et quia ; et cum, Mab., N.F.<sup>3</sup> ? principium, Mab.<sup>4</sup> cui.<sup>5</sup> mutilationes, Mab., N.F.<sup>6</sup> Cui, Mab., Vez., N.F.<sup>7</sup> oris ; os, Mab., N.F.<sup>8</sup> above the line.<sup>9</sup> coronae, Mab., N.F.<sup>a</sup>—<sup>a</sup> Cf. Mt. xvi, 24.<sup>b</sup>—<sup>b</sup> Ier. xvii, 16.<sup>c</sup>—<sup>c</sup> Cf. 1 Pet. v, 4.

40



ueniam mercamur obtinere peccaminum per christum  
dominum nostrum cui omnes angeli

## [430] POST SANCTUS

**O** Sanna [in] excelsis Benedictus qui uenit in nomine domini  
O uere beata uox quem<sup>1</sup> angelorum et archangelorum 5  
concinunt uirtutis quae nos hodie in passione beati martyris  
tui leudegarii uox una prorumpit in laude ut tu deus pater  
omnium qui<sup>2</sup> nobis ueniam tribuas de peccatis Quaesomus  
da obliuione[m] pręteritorum facinorum qui dedisti martyribus  
post /<sup>3</sup>triumpho corona<sup>3</sup> per dominum nostrum [fo. 235a 10  
qui pridie

## [431] POST SECRETA

**H**aec facimus domine passionem tuam comm[em]oran[te]s  
Haec facimus pater iesu christe<sup>4</sup> qui nobis de lege  
ueteris<sup>5</sup> nouam tradedisti Concide nobis intercidente 15  
beato antestite tuo leudegario martyre Cuius hodie <sup>6</sup>annuae  
commemoratione<sup>6</sup> celebramus ut discendat hic benedictio tua  
super hunc panem et calicem in transformatione spiritus  
tui sancti uti haec benedicendo benedicas. sanctificando  
sanctifices ut quicumque ex utraque benedictione sumpseri- 20  
mus ęterni[ta]tis /praemium et uitam consequi [fo. 235b  
mereamur aeternam per

## MISSA UNIUS MARTYRIS [I]

[432]  
**S**ancti martyris tui *illius* quaesomus domine nos oratio 25  
sancta conciliet quae sacris uirtutibus ueneranda re-  
fulget per

## [433] COLLECTIO SEQUITUR

**B**eat<sup>us</sup> *ille* martyr quęsomus domine pia nos intercessione  
commendet et tibi placito fulti suffragio quam non 30  
meremur indulgentiam consequiamur† per dominum nostrum

## [434] COLLECTIO POST NOMINA

**A**desto domine supplicationibus /nostris et inter- [fo. 236a  
cessione beatissimi martyris tui *illius* perpetuam nobis  
misericordiam benignus inpende et munera superinposita 35

<sup>1</sup> *quam*, omn.<sup>2</sup> omit.<sup>3</sup>—<sup>3</sup> *triumphum coronam*, Mab., Vez., N.F.<sup>4</sup> m<sup>1</sup>: *christi*.<sup>5</sup> *ueteri*, omn.<sup>6</sup>—<sup>6</sup> *annuam commemorationem*, Mab., N.F.

dignanter<sup>1</sup> adsume      ut defu[n]ctis ad refrigerium      uiuentibus<sup>2</sup>  
proficiat ad salutem      per

[435]                      COLLECTIO AD PACEM

D<sup>E</sup>us pacis conditor      deus caritatis indultor      da nobis  
placidus pacem tuam      Et pręsta      ut dum sancti      5  
martyris tui *illius* passionem celebramus      per eius inter-  
cessionem      pacis securitatem      cum peccatorum ueniam  
consequi mereamur      per

[436]                      IMMOLATIO MISSAE

D<sup>I</sup>gnum et iustum est      uere dignum /et iustum [fo. 236b      10  
est      Nos tibi agere gratias .      domine sancte pater omni-  
potens aeternae deus      Tibi enim festa sollemnitas agitur  
Tibi dies sacrata celebratur      quam beatissimi martyris  
tui *illius* sanguis      in ueritatis tuae testificatione profusus  
magnifico nominis tui honore signauit .      per christum dominum      15  
nostrum      per quem

ITEM MISSA UNIUS MARTYRIS [II]

[437]

S<sup>A</sup>nci martyris tui domine nos quaesomus      interuentio  
gloriosa commendet      ut quod nostris actibus /non [fo. 237a      20  
uale<sup>3</sup>      eius praecibus consequamur      per

[438]                      COLLECTIO SEQUITUR

T<sup>U</sup>us sanctus martir *ille* nos quaesomus domine      ubique  
laetificet      ut eius dum merita in praesenti festiuitate  
recolimus      patrocina in augmentum uirtutum sentiamus      25  
per

[439]                      COLLECTIO POST NOMINA

I<sup>N</sup>terueniat pro nobis domine      petimus      sanctus tuus  
martyr *ille*      qui sanguinem suum pro tuo nomine gloriosum†  
fudit      et ipso interueniente      nomina quae recitata sunt      30  
nostrorum carorum      in caelesti pagina iubeas intimare  
per

[440]                      COLLECTIO AD PACEM

S<sup>A</sup>nci martyris tui domine *illius*      nos /quaesomus [fo. 237b  
praecatio sancta tueatur      et quod nostra conscientia      35

<sup>1</sup> *an* above the line.

<sup>2</sup> abbreviation mark over the first *u*.

<sup>3</sup> The erased letter after *uale* appears to be *a* ; *uaemus*, Mab., N.F.

non praesumit eius nobis qui tibi placuit oratione done-  
tur Et praesentia munera ita serena pietate intueri ut  
sancti spiritus perfunda[n]tur benedictione Et in nostris cordi-  
bus eam dilectionem ualidam infundant per quam sanctus  
martyr *ille* omnia corporis tormenta deuicit per 5

## [441] IMMOLATIO MISSAE

Dignum et iustum est uere dignum et iustum est  
omnipotens et misericors deus te semper in laude  
martyrum honorare et in presenti festiuitate sancti martyris  
tui te confitenti<sup>1</sup> gratias agere /cui dedisti [fo. 238a 10  
caelestis palmam triumphi nobis quoque eo suffra-  
gante emundationem ac ueniam concede peccatis<sup>2</sup> ut  
in te etiam exultemus in mise[ri]cordia in quo ille laetatur in  
gloria per

## ITEM MISSA UNIUS MARTYRIS [III] 15

[442] DA quaesomus domine ut sancti martyris tui *illius* annua  
sollemnitate laetemur ut<sup>3</sup> tantae fidei proficiamus  
exemplo per

## [443] COLLECTIO SEQUITUR 20

EXaudi domine praeces nostras quaesomus Et interueniente  
sancto martyre tuo *illo* eas ante conspectum maiestatis  
tuę placatus admitte per

[444] /<sup>4</sup>COLLECTIO SEQUITUR<sup>4</sup> [fo. 238b

INpetret domine quaesomus fidelibus tuis auxilium 25  
oratio iusta sancti martyris *illius* ut in cuius sumus cele-  
britate deuoti simus eius sorte† participes proficiant haec  
quae offerimus pro incolomitate uiuentium et pro requie  
defunctorum per

## [445] COLLECTIO AD PACEM 30

Suscipe domine propitius orationem nostram cum oblati-  
onibus hostiarum superinpositis et martyris tui *illius*  
depraecatione pietate† tuae perfice benignus acceptas et  
illa[m] quę in eo /flagrauit fortis dilectio in nobis [fo. 239a  
adspira benignus per 35

<sup>1</sup> *confitenti*, Mab., ? *confitendo*, N.F. ; *confitentes*.<sup>2</sup> *peccati*, Mab., N.F. ; ? *peccantibus* or *peccatoribus*, Vez.<sup>3</sup> *et*, Mab., N.F.<sup>4</sup>—<sup>4</sup> *Post nomina*, Vez., N.F.

[446]

## IMMOLATIO MISSAE

UERE dignum et iustum est omnipotens aeterne deus  
 Te in omnium martyrum triumphis laudare quoniam  
 tuis donis atque muneribus beati martyris tui *illius*  
 passionem hodierna sollemnitate ueneramur qui pro confes- 5  
 sione iesu christi filii tui diuersa supplicia sustenuit Et ea  
 deuincens meruit coronam perpetuitatis per christum domi-  
 num nostrum cui merito omnes<sup>1</sup>

## MISSA DE PLURI[BU]S MARTYRI[BU]S [I]

/[447]

[fo. 239b 10

DEUS qui sanctam nobis huius diei sollempnitatem pro  
 commemorationem beatissimorum martyrum tuorum *illius*  
 et *illius* passionem<sup>2</sup> fecisti adesto familiae tuae praecibus  
 et da ut quorum hodie festa celebramus eorum meritis  
 et intercessionibus adiuuemur per dominum 15

[448]

## COLLECTIO SEQUITUR

ANNUE nobis quaesomus domine sanctorum martyrum  
 tuorum *illius* et *illius*<sup>3</sup> ut opem nobis tuae<sup>4</sup> dipraecationis  
 impendant et iram tuam quam nostris prauitatibus  
 meremur eis interuenientibus euadamus per 20

[449]

## POST NOMINA

MUNERA quae deferimus domine benignus ad- [fo. 240a  
 sume et quia de nostris impediuntur<sup>5</sup> offensis sanc-  
 torum tuorum martyrum *illorum* praecibus adiuuemur

[450]

## COLLECTIO AD PACEM

PROPICIARE domine supplicationibus nostris et his populi tui  
 oblationibus intercidentes† martyres tuos *illum* et *illum*  
 praesentiam<sup>6</sup> tuae uirtutis inlustra et celebrantibus tuorum  
 memoriam eam dilectionem infunde per quam illi cuncta  
 inlata corporis tormenta deuicerunt per eum 30

[451]

## IMMOLATIO MISSAE

DIGNUM et iustum est omnipotens /sempiterne [fo. 240b  
 deus te uictorem mortis et triumphatorem martyrum  
 conlaudare et in festiuitate praesenti in qua martyrum  
 tuorum *illius* et *illius* memoriam frequentamus quorum nos 3.

<sup>1</sup> *omnium*, Mab.<sup>4</sup> *suae*.<sup>2</sup> *passionis* ; *passione*, omn.<sup>5</sup> *impedimur*.<sup>3</sup> *illius intercessione*.<sup>6</sup> *praesentia*, Mab.



dilectat et certaminis recordare<sup>1</sup> constantiam et uicturiae  
contemplare<sup>2</sup> praemia Et ideo te petimus ut beatis istis  
martyribus *illo* et *illo* fieri nos imitatores concedas Ut uel  
ultimos in remuneratione eorum participando constituas qui  
illis pro certaminis constantiam<sup>†</sup> beatitudinem tribuisti 5  
sempiternam per christum dominum nostrum cui merito  
omnes

/ITEM MISSA MARTYRUM [II] [fo. 240\**a*

[452]

A Desto domine praecibus nostris quas in sanctorum 10  
tuorum martyrum *illius* et *illius* commomoratione<sup>†</sup> deferimus  
Ut qui nostrae iustitiae fidutiam non habemus eorum  
qui tibi placuerunt meritis adiuuemur per dominum nostrum  
filium tuum

[453]

## COLLECTIO SEQUITUR

15

P Ropiciare domine supplicationibus nostris et exemplo  
sanctorum martyrum tuorum *illius* et *illius* flammam in  
nobis tuae caritatis accende ut quorum nos feceris imita-  
tores iubeas esse consortes per

[454]

## COLLECTIO POST NOMINA

20

/S Anctorum martyrum tuorum *illius* et *illius* [fo. 240\**b*  
quaesomus domine praecibus adiuuemur Ut quod nos-  
tra possibilitas non obtenit eorum qui ante te iusti inuenti  
sunt nobis oratione donetur Et quorum nomina ante  
altare sanctum sunt recitata eos quies aeterna suscipiat 25  
per dominum nostrum

[455]

## COLLECTIO AD PACEM

O Mnipotens sempiterne deus qui in sanctorum cordibus  
flammam tuae dilectionis accendis da mentibus<sup>3</sup> eandem  
fidem<sup>4</sup> caritatisque uirtutem ut quorum gaudemus 30  
triumphis proficiamus<sup>5</sup> exemplis per

[456]

/IMOLATIO<sup>†</sup> MISSAE[fo. 241*a*

U Ere dignum et iustum est Nos tibi gratias agere  
omnipotens aeternae deus per christum dominum  
nostrum <sup>a</sup>qui glorificaris in concilio sanctorum tuorum 35  
martyrum Magnus et terribiles super omnes qui in circuitu

<sup>1</sup> *recordari*, Mab., N.F.<sup>2</sup> *contemplari*, omni.<sup>3</sup> *mentibus nostris*.<sup>4</sup> ? *fidei*, N.F.<sup>5</sup> *proficiamus*, Mab., N.F.<sup>a</sup> Ps. lxxxviii, 8.

tuo sunt Tibi enim seruiunt omnes creaturae tuae  
 quia te solum auctorem et dominum recognoscunt et in  
 omni factura eorum te conlaudent et benedicunt omnes  
 sancti tui qui magnum illud unigeniti tui <sup>a</sup>nomen quod  
 est super omne nomen<sup>a</sup> Coram regibus et potestatibus saeculi  
 huius uoce libera confitentes de persecutoribus tuis<sup>1</sup>  
 et diabulo /triumpharunt et praeciosum tibi sangui- [fo. 241b  
 nem gloriosa morte fuderunt Unde benedicimus te domine  
 in operibus tuis teque in sanctorum tuorum martyrum *illius*  
 et *illius* commemoratione laudamus cum angelis et arch- 10  
 angelis thronis et dominationibus cherubin quoque et  
 seraphin qui gloriam tuam non cessant clamare dicentes  
 SANCTUS SANCTUS SANCTUS

### ITEM MISSA MARTYRUM [III]

[457]

**D**Eus qui nos sanctorum martyrum tuorum temporale  
 /tribues commemoratione gaudere praesta [fo. 242a  
 quaesomus ut in ea numeremur sorte saluati in qua illi  
 sunt confessione tui nominis gloriosi per

[458]

#### COLLECTIO SEQUITUR

**D**Eus <sup>b</sup>in cuius conspectu mors est praeciosa sanctorum<sup>b</sup>  
 tribue ut nobis fidelibus<sup>2</sup> uita conferat quicquid illis mors  
 deuota concessit

[459]

#### COLLECTIO POST NOMINA

**E**Xaudi domine offerentium praeces uota suscipe 20  
 peccata demitte Tribue quoque tuorum intercessionem  
 sanctorum martyrum caris nostris qui in christo dormiunt  
 refrigerium /in regione uiuorum per dominum [fo. 242b  
 nostrum

[460]

#### COLLECTIO AD PACEM

**O**Mnipotens sempiterne deus Tribue nobis famulis tuis  
 Ut sicut martyres tui <sup>c</sup>ad bradium† supernae uocationis<sup>c</sup> te-  
 tenderunt ita nos superato hoste uicturiam consequamur  
 et pacem quam in labiis oris exsequimur immaculatis  
 cordibus teneamus per dominum 30

[461]

#### IMMOLATIO MISSAE

**D**ignum et iustum est omnipotens sempiterne deus  
 quoniam a te constantiam fides a te uirtutem sumit

<sup>1</sup> *suis*, N.F.

<sup>2</sup> ? *fidelis*, N.F.

<sup>a</sup>—<sup>a</sup> Phil. ii, 9.

<sup>b</sup>—<sup>b</sup> Ps. cxv, 15.

<sup>c</sup>—<sup>c</sup> Phil. iii, 14.

infirmitas et quicquid in persecutionibus saeuum quicquid  
 in morte terribile est nominis tui facis confessione superare†  
 /Unde benedicimus te domine in operibus tuis [fo. 243a  
 Teque in sanctorum martyrum tuorum *illius* et *illius* glori-  
 ficatione laudamus Obsecrantes ut interuenire pro se 5  
 excolentibus iubeas quos perpetua remuneratione exaltas  
 per christum dominum nostrum per quem

## MISSA UNIUS CONFESSORIS

[462]

DEus fidelium remunerator<sup>1</sup> animarum praesta ut celebritate 10  
 praesenti sancti confessoris tui et episcopi *illius* sit  
 nobis ueneranda sollempnitas et placitorum tibi praecibus  
 indulgentiam /consequamur per dominum nostrum [fo. 243b

[463]

## COLLECTIO SEQUITUR

EXaudi domine praeces nostras quas in sancti confessoris 15  
 tui *illius* com[me]moratione deferimus Ut in conspectu  
 tuo et qui tibi digne meruit famulari clarus semper  
 exsistat et supplicatio nos adiuuet tibi grata iustorum per

[464]

## COLLECTIO POST NOMINA

LAetificet nos quaesomus domine sancti confessoris tui et 20  
 episcopi *illius* annua deuotione repetita sollempnitas Ut  
 per haec pie oblationis officia et illum retributio beata  
 cometur<sup>2</sup> et nobis sacrae tribuatur sufficientia seruitutis  
 per.

[465]

## /COLLECTIO AD PACEM

[fo. 244a 25

PER studium caritatis non fictae et intercessione beatis-  
 simi confessoris tui et episcopi *illius* tuere quaesomus  
 domine familiam tuam et per dilectionis uinculum spiritalibus  
 instrue disciplinis per

[466]

## IMMOLATIO MISSAE

30

URE dignum et iustum est Nos tibi semper et ubique  
 gratias agere domine sancte pater omnipotens aeterne  
 deus qui glorificaris in confessione sanctorum et non  
 solum excellentioribus premiis martyrum tuorum merita gloriosa  
 prosequeris Sed etiam sacrum ministerium /conpeten- [fo. 244b 35  
 tibus seruiiciis exsequentes <sup>a</sup>gaudium<sup>3</sup> domini sui tribues  
 benignus intrare<sup>a</sup> Ut qui in modico<sup>b</sup> hoc est in paruo

<sup>1</sup> *ra* added over the line.<sup>2</sup> m<sup>1</sup>: *cometu*.<sup>3</sup> ? *in gaudium*.<sup>a</sup>—<sup>a</sup> Mt. xxv, 21.<sup>b</sup> Cf. Luc. xix, 17.

uitae praesentes excuso fidelis apparuit supra multa  
bona utique in sempiternum mansura beatitudine dispo-  
natur per christum dominum nostrum

# MISSA DE PLURES† CONFESSORES†

[467]

**P**Rotege nos quęsomus domine tuorum dipraecacione  
iustorum ut quorum circumdamur suffragio foueamur  
auxilio per

[468]

## COLLECCIO

**A**Dsit nobis domine quæsomus præcacio sancta iustorum  
quæ nos a terrenis effectibus<sup>1</sup> incessabiliter expeditus  
cēlestia desiderare perficiat per

[469]

## /POST NOMINA

[fo. 245<sup>a</sup>

**S**Acrificium tibi domine laudis offerimus in uenerabilium  
commemoracione sanctorum tuorum Da quæsomus  
domine ut quod illis contulit ad gloria[m] nobis proficiat ad  
salutem per

[470]

## AD PACEM

**O**Blaciones familiae tuae domine quæsomus beatissimorum  
sanctorum tuorum confessio beata conciliet Et quæ  
nostris minus apta† sunt meritis fiant tibi placitae tuorum  
dipraecacione iustorum per

[471]

## IMMOLACIO

**D**ignum et iustum est Uere dignum et iustum est Qui  
non solum martyrum sed etiam confessorum tuorum es  
uirtute mirabilis Licet enim illi passione sint clari qui  
manifeste acerua supplicia<sup>2</sup> /sustenuerunt tormenta<sup>3</sup> [fo. 245<sup>b</sup>  
etiam isti tamen occulte proposito castigacionis afflicti  
cruciati<sup>4</sup> spiritali<sup>5</sup> obseruanciae disciplinis illorum sunt  
uestigia subsecuti per christum dominum

# MISSA SANCTI MARTINI EPISCOPI

[472]

**S**ummi sacerdotis tui patris nostri martini episcopi hodie  
deposicione[m] celebrantibus Tribue nobis domine ut  
sicut commemoracionem eius deuotissime colimus ita et opus  
fideliter imitemur per

<sup>1</sup> affectibus, Mab., N.F.<sup>3</sup> et tormenta, Mab., N.F.<sup>5</sup> spiritalis, Mab., N.F.<sup>2</sup> supplicii.<sup>4</sup> cruciatu.



[473]

## COLLECCIO

DEus qui sanctam nobis dici huius sollempnitatem praedicandi  
 ac uenerabilis sacerdotis tui deposicione martini episcopi  
 praestare dignatus es /Tribue quaesomus ut quod [fo. 246a  
 nostris obtinere praecibus non possumus ipsius meriamur 5  
 obtinere suffragiis per

[474]

## POST NOMINA

AUditis nominibus offerentum fratres karissimi omni-  
 potentis dei innarrabilem<sup>1</sup> misericordiam supplices postu-  
 lemus Ut nomina nostra qui in hunc celeberrimum 10  
 diem in honorem sancti antestitis sui martini offerimus  
 benedicere et sanctificare ipso suffragante dignetur et  
 quod illi hodie conlatum est ad gloriam nobis quoque pro-  
 ficiat ad salutem per

[475]

## AD PACEM

15

INclina domine aurem tuam ad preces familiae tuae et da  
 pacem /quam permanere iugiter precepisti [fo. 246b  
 illud etiam specialiter praestare digneris ut parem caritatem  
 teneamus quam pontifex tuus martinus in hoc saeculo te  
 opitulante meruit obtinere per 20

[476]

## IMMOLACIO

IGNum et iustum est Nos te domine deus noster in  
 laudibus sancti martini honorari† qui sancti spiritus tui  
 dono succensus ita in ipso tyrocinio fidei perfectus<sup>2</sup> ut  
 christum texisset in pauperem et uestem quam egenus acce- 25  
 perat mundi dominus induisset O filex† largitas qua  
 diuinitas operitur O clamides gloriosa diuisio quae militem  
 textit et regem Inaestimabile donum est quod uestire  
 deum<sup>3</sup> /meruit deitatis Digne huic confessionis tuae [fo. 247a  
 praemium commisisti Digne arrianorum non subiacuit feri- 30  
 tate† Digne tanto amore martinus persecutores tormenta non  
 timuit securus quia tanta erat gloriatio passionis <sup>4</sup>ut  
 per<sup>4</sup> quantitate uestis exiguae<sup>5</sup> et vestire deum meruit et  
 uidere O animi imitanda benignitas O uirtutum uene-  
 randa potencia Sic egit suscepti pontificatus officium 35  
 ut per formam probabilis<sup>6</sup> uitae obseruanciam exegerit dis-  
 ciplinae Sic apostolica uirtute sperantibus contulit medi-  
 cinam ut alios supplicationibus alios uisu saluaret

<sup>1</sup> innarrabilem, omn.<sup>3</sup> added at foot of page, usque hic.<sup>5</sup> exigua.<sup>2</sup> perfectus inuentus est, N.F.<sup>4-5</sup> et pro.<sup>6</sup> m<sup>1</sup>: probabilis.

40

Haec tua domine ueneranda potencia /cui cum lingua [fo. 247b  
non supplet meritis exorare operibus sancti martini te  
opetulante mereamur imitari per christum dominum  
nostrum

## MISSA DOMINICALIS [I]

5

[477]

**D**Eus qui nobis omnipotenciam tuam parcendo maxime et  
miserando manifestas multiplica super nos gratiam  
tuam ut ad tua promissa currentes caelestium bonorum  
facias esse consortes per

10

[478]

## COLLECCIO

**O**Mnipotens sempiterne deus cui potestas est sine fine  
miserendi Respice propicius ad humilitatis<sup>1</sup> nostrae  
supplicem seruitutem ut tibi <sup>2</sup>subditas mentes<sup>2</sup> perpetuum  
defensiones† tuae seruet auxilium per

15

[479]

## /POST NOMINA

[fo. 248a

**I**stis et omnibus in christo quiescentibus domine locum  
refrigerii lucis et pacis ut indulgeas diprecamur  
Ac si qui peccatorum meritis inferni tenebris ac suppliciis  
detenantur misericordiae tuae oramus indulge clemen- 20  
ciam eosque ad requiem transire praecipias et in<sup>3</sup> prima  
anastasi cum sanctis et electis tuis iubeas sociari  
ut <sup>a</sup>porcio tua sint in terra uiuencium<sup>a</sup> per

20

[480]

## AD PACEM

**D**Eus cui<sup>4</sup> summum sacrificium est concordans anima Cui 25  
holocaustum pinguiissimum est placata et pura consci-  
encia Concede nobis quaesomus ut coniunctio labiorum  
copulam† efficiatur animarum /et ministerium [fo. 248b  
osculi perpetuae proficiat caritati per

[481]

## IMMOLACIO

30

**D**ignum et iustum est Nos tibi gratias agere domine sancte  
pater omnipotens aeterne deus Tibi debitas laudes  
pio honore deferre et mirabilium tuorum inenarrabilia  
praeconia deuote mentis ueneratione celebrare Te igitur  
ineffabilem rerum omnium conditorem laudamus benedici- 35  
mus adoramus per christum dominum nostrum

<sup>1</sup> *li*, added over the line.<sup>2</sup>—<sup>2</sup> *subdita mente*, Th., Mab., Mur., Vez.<sup>3</sup> om. Mab., Mur., N.F.<sup>4</sup> *cuius*, Mab., Mur., N.F.<sup>a</sup>—<sup>a</sup> Ps. cxli, 6.

40

[482]

## POST SANCTUS

Uere sanctus uere benedictus dominus noster iesus  
christus filios† tuus qui uenit de caelis ut conuersare-  
tur in terris homo factus ut habitaret in nobis hostia  
effectus ut nos faceret sacerdotes ipse enim qui pridie<sup>1</sup> 5

[483]

## /POST SECRETA

[fo. 249a

Ostende omnipotens deus gratiam agnusce doctrinam  
Tu es mysterium pro salutem Tu præcium doce<sup>2</sup>  
perseueranciam cum docueris disciplinam ut in hac  
oblacionem nos liberis† qui pro occidentibus et moreris 10  
per

[484]

## ANTE ORACIONE DOMINICA

Non sufficimus tibi gratias agere domine sancte pater  
omnipotens aeternae deus pro tantis misericordiae tuae  
donis quibus nos uiuificas sanctificas aeternitates<sup>3</sup> prae- 15  
paras et<sup>4</sup> institutis unigeniti tui iesu christi domini ac salua-  
toris nostri indulgentiae<sup>5</sup> pietatis tuæ cum inmerita poscendi  
orare concides Cuius praecepta recolentes dicemus pater

[485]

## POST ORACIONEM DOMINICAM

/Libera nos ab omni malo omnipotens deus [fo. 249b 20  
et quia tibi soli est praestandi potestas tribue ut sol-  
lemni hoc sacrificium sanctificet corda nostra dum creditur  
deleat peccata dum sumitur per

[486]

## POST COMMUNIONEM

Cibati panem uitae et salutaris puculum propinati fratres 25  
karissimi agamus gratias omnipotenti deo patri  
obsecrantes misericordiam eius uti hoc sanctum benedic-  
tionis suae dono<sup>6</sup> quod in nominis sui honore percepimus  
inlesum atque inuiolatum in nobis semper seruare  
dignetur per 30

[487]

## CONSUMMACIO MISSAE

Effecti corporis et sanguinis domini nostri iesu christi in  
aeternum restituti hilares domini misericordie<sup>7</sup>  
diprecimor per

<sup>1</sup> usque hic added at foot of page.<sup>3</sup> aeternitati.<sup>5</sup> indulgentiam, Mab., N.F.<sup>7</sup> misericordiam, Mab., N.F.<sup>2</sup> 2 dona, N.F.<sup>4</sup> sed et.<sup>6</sup> denum, omn.

## /ITEM MISSA DOMINICALIS [II] [fo. 250a

[488]

Omnipotens deus dirige nos in uiam iusticiae ut haec  
geramus et illa cogitemus qui<sup>1</sup> tibi in diem iudicii  
excusare possimus per

5

[489]

## COLLECCIO

Immensam tremendamque pietatis tuae clemenciam omni-  
potens deus supplices exoramus ut auxilio tuo  
uniuersa a nobis terrenorum uiciorum saeculariumque discrimi-  
num temptamenta discedant atque in ecclesia tua catholica  
religionis semper maneat inlibata deuotio per

10

[490]

## POST NOMINA

Auditis nominibus recensitis dilectissimi fratres deum  
pietatis et misericordiae dipraecimor /ut haec [fo. 250b  
quae oblata sunt benignus adsumat Nullum umquam ex  
his pro quibus holocausta franguntur muneris sui exterum  
esse paciatur tam uiuencium quam defunctorum uel  
ad merita uel ad peccata respiciens alios iubeat ad  
graciam alios ad ueniam pertinere per

15

[491]

## AD PACEM

20

Inlabere in animas nostras omnipotens aeternae deus et  
templa quas<sup>2</sup> lapides ille angulares<sup>3</sup> struxit<sup>4</sup> ingredi  
Et<sup>5</sup> maiestati hostias praeparatas per ipsum tibi possimus  
offerre qui sanctam<sup>6</sup> constituit et pacem nobis propicia-  
tus indulsit per

25

[492]

## IMMOLACIO

Dignum et iustum est maiestatis<sup>7</sup> tuae sancte pater  
omnipotens aeternae deus /laudes pio honore [fo. 251a  
deferre et mirabilium tuorum inenarrabilia praeconia  
deuotę mentes ueneratione celebrare Te namque inconprae-  
hensibilem atque ineffabilem dominum et creatorem omnium  
semper tremendum per iesum christum filium tuum deum  
ac dominum saluatoremque nostrum sentimus credi-  
mus sequimur et oramus Tibique purum hoc sacri-  
ficiū offerimus gloriae tuae cum angelis et archangelis  
et innumera multitudine nunciorum nostris laudibus prose-  
quentes qui in conspectu maiestatis tuae sine cessacione  
proclamant dicentes

30

35

<sup>1</sup> quae, Mab., N.F.<sup>3</sup> angularis tuus, Mab.<sup>5</sup> Ut, Mab., N.F.<sup>7</sup> maiestati, omn.<sup>2</sup> quae, omn.<sup>4</sup> extruxit, Mab., N.F.<sup>6</sup> ? sancta.

40



## [493] POST SANCTUS

Uere sanctus      Uere in excelsis dominus deus noster filius  
tuus rex israhel      qui pridie

## [494] /POST SECRETA [fo. 251b

PER hunc te deus pater omnipotens dipraecamur      ut sicut 5  
sacri mysterii oboedicione retinemus      ita ad tutelam  
nostram caelestis uirtus operetur      per

## [495] ANTE ORACIONE DOMINICA

CONCE[de] domine famulis tuis      ut orantes cum fiduciam  
dicamus      sicut ipse iubere dignatus es dicere      pater 10

## [496] POST ORACIONEM DOMINICAM

LIBERA nos a malo omnipotens deus      et custodi in bono  
qui uiuis et regnas

## [497] POST COMMUNIONE

ACCEPTO caelesti[s] corporis sacramento      et salutis aeternae 15  
calice recreati      deo patri omnipotenti gratias agamus  
laudesque dicamus      per

## [498] CONSUMMACIO MISSAE

DEUS gratias tibi agimus      per quem mysteria sancta cele-  
bramus      /a te sanctitatis et misericordię dona [fo. 252a 20  
deposcimus      per dominum

## ITEM MISSA DOMINICALIS [III]

## [499] [PRAEFATIO]

SEMPITERNAM dei maiestatem      fratres karissimi      diprae-  
cimur      ut sancta[m] per totius orbis spacia tueatur ecclE- 25  
siam      conuersacionem sacerdotibus concedat honestam  
uitam populis tribuat sempiternam      uirginibus uiduis orfanis  
ac paenitentibus uel in quibuscumque necessitatibus consti-  
tutis      oportuna praesidia tribuat      et sibi placita uota con-  
cedat      in perigrinacionibus praemia<sup>1</sup>      in doloribus medica- 30  
menta      in laboribus praestet auxilium <sup>2</sup>per dominum nostrum  
iesum christum filium suum qui secum semper uiuet et regnat  
deus in unitate spiritus sancti per omnia saecula saeculorum<sup>2</sup>

## [500] COLLECCIO

DEUS qui <sup>a</sup>adiues es ad ignuscendum<sup>a</sup>      /Et propterea [fo. 252b 35  
uoluisti      carnis      humilitatem      adsumere      ut nobis

<sup>1</sup> *peruia* or *praenua*.<sup>2</sup>—<sup>2</sup> In Tironian notation; om. omn.<sup>a</sup>—<sup>a</sup> Is. lv, 7.

humilitatis exempla relinqueris et in quibuscumque  
 passionibus nos facires esse constantes Praesta ut semper bona  
 quae a te percipimus teneamus et quociens in peccatis  
 labimur per paenitentiam releuemur per <sup>1</sup>dominum nostrum  
 iesum filium tuum qui tecum semper uiuet et regnat deus in 5  
 unitate spiritus sancti per omnia saecula saeculorum<sup>1</sup>

[501]

POST NOMINA

**R**ecensitis offerentum nominibus diuinam misericordiam  
 exoremus Ut offerentes sibi placitos esse faciat et  
 quae offerunt in odorem<sup>2</sup> in odorem incensi bene fragantes 10  
 adsumat defunctis pro quibus haec offeruntur aeternam  
 beatitudinem uiuentibus gratiam suae pietatis /con-[fo. 253a  
 cedat et quia gratis non merentibus quae sunt oportuna  
 praestare non desinit et illis pro quibus oblacio non offer-  
 tur remuneracio beatitudinis non negetur per <sup>1</sup>dominum 15  
 nostrum<sup>1</sup>

[502]

AD PACEM

**D**eus pater omnipotens tuae pietatis ac si indigni  
 misericordiam dipraecamur<sup>3</sup> ut uniuersos pacificos esse  
 facias quos in sancta ecclesia ut te diprecentur inuitas Con- 20  
 cordia<sup>4</sup> in se alimenta nutriant et iurgiorum incrimenta  
 succidant uel qui se affectant osculis purum<sup>5</sup> semper corde  
 conplectant Atque etiam illi studeant esse pacifici qui se  
 non uidentur labiis osculari per

[503]

IMMOLACIO

25

**D**ignum et iustum est Uere aequum /et iustum [fo. 253b  
 est ineffabilis inconpraehensibilis sempiternus deus  
 Nos tibi semper gratias agere quos immensa non desinis  
<sup>6</sup>miseracioni foueri<sup>6</sup> Nam quis tuam possit digne laudare  
 potenciam Cuius nec diuinitas mortali aspectu cernitur 30  
 nec immensitas sermonibus explicatur Sufficit ergo quod  
 te patrem diligimus dominum ueneramur creatorem  
 suscipimus amplectimur redemptorem Praesta clemen-  
 tissime dominator ut angusti callis quam praecepis semitam  
 possimus ascendere per quam ad aeternam ualeamus beati- 35  
 tudinem peruenire Nec ullis inpediti obstaculis tene-  
 amur /Sed sit nobis cursus ipsius itineris aeter- [fo. 254a  
 nitas salutaris per christum dominum nostrum per <sup>7</sup>quem  
 maiestatem<sup>7</sup>

<sup>1</sup>—<sup>1</sup> In Tironian notation ; om. omn.<sup>3</sup> *depraecamur* ; second a, m<sup>2</sup>.<sup>5</sup> *puro*, Mab., N.F.<sup>7</sup>—<sup>7</sup> added in Tironian notation.<sup>2</sup> Deleted by later points.<sup>4</sup> a above the line ; ? *Concordiae*.<sup>6</sup>—<sup>6</sup> *miseratione fouere*, omn.

## [504] POST SANCTUS

Uere sanctus Uere benedictus in excelsis dominus deus  
 noster iesus christus filius tuus rex israhel qui sicut <sup>a</sup>oues  
 ad occisionem<sup>1</sup> ductus <sup>a</sup>et sicut agnus coram tondente se  
 sine uoce sic non aperuit os suum<sup>a</sup> ipse enim qui pridie 5

## [505] POST MYSTERIUM

M Agnum hoc munus misericordie est qui nobis docuit  
 redempcionis nostre sacrificia celebrare sicut obtulit  
 dominus noster iesus christus in terris per quem te pater  
 omnipotens dipraecamur ut supraposito<sup>2</sup> altario tuo munera 10  
 laetus aspicias atque haec omnia /<sup>3</sup>obumbres sancti [fo. 254b  
 filii tui spiritus<sup>3</sup> ut quod ex hac tua benedictione acceperi-  
 mus aeternitatis gloria[m] consequamur per

## [506] ANTE ORACIONEM DOMINICAM

M Emoris praeceptorum tuorum domine oramus et dicimus 15

## [507] POST ORACIONE DOMINICA

L Ibera nos a malis auctor bonorum omnium deus  
 Libera nos ab omni temptatione ab omni scandalum  
 ab omni herese ab omni opere tenebrarum Et constitue  
 nos in omni opere bono et da pacem in diebus nostris 20  
 auctor pacis et ueritas<sup>4</sup> deus per

## [508] POST COMMONIONEM†

S Piritalibus pasti aepulis Oremus patrem et filium et  
 spiritum sanctum ut mortificatis desideriis carnis in  
 omnibus /sit nostra conuersacio spiritalis per [fo. 255a 25

## [509] CONSUMMACIO MISSAE

C Ustodi intra nos domine gloriae tuae munus ut contra  
 omnia praesentis saeculi macula<sup>5</sup> eucharistiae uiribus  
 quem<sup>6</sup> percipimus muniamur <sup>7</sup>quod ipse praestare<sup>7</sup>

## ITEM MISSA DOMINICALIS [IV]

[510] 30

A D aures clemenciae tue deus uox nostrae supplica-  
 cionis ascendat et tua nos misericordia consequatur  
 per

<sup>1</sup> *occasionem* (l), Mab., Vez.

<sup>3-3</sup> *obumbret* or *spiritu*, Mab.

<sup>5</sup> *mala*.

<sup>6</sup> *quam*, omn.

<sup>2</sup> *supraposita*, omn.

<sup>4</sup> *ueritatis*.

<sup>7-7</sup> added in Merovingian script.

<sup>a-a</sup> Act. viii, 32.

[511]

## COLLECCIO

**A**Ccepta tibi sit domine nostrę seruitutis oblacio quae  
nos et a reatibus nostris absoluat et ab inminentibus  
malis eripiat per

[512]

## POST NOMINA

5

**O**fferunt tibi domine uirtutum munera et uota creden-  
tes /Suscipe nomine<sup>1</sup> tuo debita honoris obse- [fo. 255b  
quia pro pacem ecclesiae tuae pro commemoracionem om-  
nium sanctorum pro sacerdotum et ministrorum puritatem  
pro regum pacabilitatem pro sufficiencia rerum et temporum 10  
tranquillitate pro perseuerancia uirginum et continencia  
uiduarum pro orfanorum tuicione et paenitentium  
subleuacione pro salute omnium uiuentium et pro  
requiem defunctorum per

[513]

## AD PACEM

15

**A**cunctis iniquitatibus nostris exue nos omnipotens deus  
et in tua nos fac pace gaudire per

[514]

## CONTESTACIO

**D**ignum et iustum est inuisibilis /inaestima- [fo. 256a  
bilis immense deus et pater domini nostri iesu 20  
christi qui formam sacrificii perennis instituens hostiam  
se tibi primum obtulit et primus docuit offerri Te enim  
omnipotens deus omnes angeli

[515]

## POST SANCTUS

**S**anctus in sanctis benedictus in terris dominus noster 25  
iesus christus qui pridie

[516]

## POST SECRETA

**C**redimus domine credimus in hac confraccione cor-  
poris et effusione tui sanguinis nos esse redemptus  
Confidimus etiam quod<sup>2</sup> spe hic interim iam tenemus in 30  
aeternum perfrui mereamur per

[517]

## ANTE ORACIONE DOMINICA

**D**iuino maiesterio docti et salutaribus monitis instituti  
audemus dicere pater

<sup>1</sup> ? *nomini*, N.F.<sup>2</sup> *ut quod*.



[518] /POST ORACIONEM DOMINICAM [fo. 256b

**L**ibera nos omnipotens deus a malis et constituę nos  
in bonis Euacua nos a uiciis et reple uirtutibus  
tuis per

[519] POST COMMUNIONEM

5

**C**Orpus tuum domine quod accipimus et calicem tuum  
quem potauimus hereat in uisceribus nostris presta  
deus omnipotens ut non remaneat macula ubi pura et  
sancta intrauerunt sacramenta per

[520] CONSUMMACIO MISSAE

10

**E**Xaudi preces familiae tuae omnipotens deus et presta  
ut sancta haec quae te donante sumpsemus  
incorrupta in nobis te donante seruemus per

# ITEM MISSA DOMINICALIS [V]

[521]

15

**D**Eus qui nos regendo conseruas parcendo iustificas<sup>1</sup>  
/et a temporale tribulacione nos eripe et gaudia [fo. 257a  
nobis aeterna largire per

[522] COLLECCIO

**D**Eus in te sperantium misericors eruditor ab omni nos <sup>20</sup>  
consorcio prauitatis absolue Nec ullis nos iniquitatum  
uinculis paciari adstringi ut unde nobis est tota pietas  
inde sit tuta libertas per dominum

[523] POST NOMINA<sup>2</sup>

**E**xaudi domine offerentum preces uota suscipe peccata <sup>25</sup>  
dimitte tribue tuorum intercessione sanctorum caris  
quoque nostris qui in christo dormierunt refrigerium in  
regione uiuorum per<sup>3</sup>

[524] AD PACEM

**O**mnipotens sempiterne deus largitor pacis et generis <sup>30</sup>  
humani formator /Da seruis tuis ueram uolun- [fo. 257b  
[ta]te[m] concordiae et indulgencię<sup>4</sup> tuae pietatis infunde per

<sup>1</sup> usque hic, added at foot of page.

<sup>2</sup> followed by *audiamus nomen [h]orum* in Tironian notation.

<sup>3</sup> *per dominum*, Mab., Mur., N.F.

<sup>4</sup> *indulgentiam*, Mab., N.F.

[525]<sup>1</sup>

## IMMOLACIO

**D**ignum et iustum est      aequum et iustum est      Nos tibi  
hic et ubique semper gratias agere      domine sancte pater  
omnipotens aeterne deus      Qui nobis pietate pater es      cum  
dominus potestate permanes      quoniam quos origo fecerat 15  
seruos      <sup>a</sup>adoptare dignatus es in filios      et quos generatio  
terrena dimiserat in mortem      regeneratio cēlestis erexit ad  
uitam      Te enim omnipotens deus omnes angeli

[526]

## POST SANCTUS

**U**ere sanctus      Uere in excelsis benedictus dominus deus 10  
noster      per quem te supplices diprecamur      /uti hanc  
oblacionem      quam tibi offerimus      pro eclesie tue [fo. 258a  
catholicae      fide      stabilitate      concordia      pro emunda-  
cione uiciorum      et remissione peccatorum      pro gloria  
martyrum      et requiem defunctorum      propiciatus aspicias 15  
Aspiciendo sanctifices      Sanctificando benedicas      per sanctum  
et benedictum iesum christum filium tuum dominum  
nostrum      qui pridie

[527]

## POST SECRETA

**M**emores gloriosissimi domini passionis      et ab inferis 20  
resurrectionis      Offerimus tibi domine hanc  
inmaculatam hostiam      Rationalem hostiam      Incruentam  
hostiam      Hunc panem sanctum      et calicem salutarem  
obsecrantes      /ut infundere digneris spiritum tuum [fo. 258b  
sanctum      edentibus nobis uitam aeternam      regnumque 25  
perpetuum conlatura potantibus      per

[528]

## ANTE ORACIONEM DOMINICAM

**N**on nostro merito      omnipotens deus      sed iesu christi  
filii tui oboedientes praecepto      audemus dicere      pater

[529]

## POST ORACIONEM DOMINICAM

**L**ibera nos a malis praesentibus et futuris omnipotens deus  
Libera nos a periculis      ab infirmitatibus      ab scan-  
dalis      et praepara nos ad omne bonum      per bonum et  
benedictum dominum nostrum

<sup>1</sup> In the margin, in Tironian notation, *Pax et karitas domini nostri iesu christi* 3!  
*sit semper uobiscum.*

<sup>a</sup> Cf. Rom. viii, 23.

[530] POST COMMUNIONE

**D**iuinam misericordiam concordi oracione poscamus ut  
haec salutifera sacramenta nostris recepta uisceribus  
/purificent animam corpusque sanctificent atque [fo. 259a  
ad spem caelestium uiscera pariter et corda confirment 5  
per

[531] ITEM COLLECCIO

**D**eus iusticiae deus misericordiae deus immortalitatis  
et uitae deus splendoris et gloriae quaesumus te  
et oramus ut diuinis muneribus recreati in illam beati- 10  
tudinem seruemur a te tibi per

ITEM MISSA DOMINICALIS [VI]

[532] [PRAEFACIO]

**M**ultiplicibus <sup>1</sup>innixi uinculis dilectorum<sup>1</sup> fratres karis-  
sini ad singularem† confugiamus absolucionis diuinae 15  
remedium et humiliati in sacrificium dominum dipraeci-  
mor quem cotidie prauis inamaricamus operibus  
/qualiter nos sua protegente dextera ab omni con- [fo. 259b  
tagione ereptus regnorum caelestium heredis efficiat per

[533] COLLECCIO 20

**I**nclina aurem tuam omnipotens deus et esto nobis  
praesentis uitae rector ut sis remunerator futurae  
per<sup>2</sup>

[534] POST NOMINA

**O**fferentum nominibus recensitis fratres karissimi 25  
dominum diprecimur ut eorum oblacione[s] inter  
sanctorum dona suscipiat quorum a nobis facienda  
commemoracio est ut et nostri memores esse dignentur  
Petamus et pro his qui nos in dominica pace praecesserunt  
Ut tartario horrore segregatus in sinu abrahamae conlocatus 30  
resuscitare omnipotens dignetur /in prima sua resur- [fo. 260a  
reccione quam facturus est per

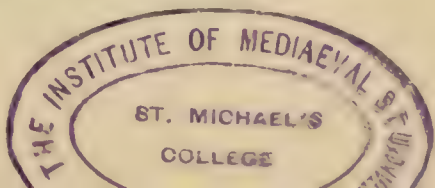
[535] AD PACEM

**D**eus per cuius os prolatum est quod pacem omnibus  
dares et pacis statuta relinqueris infunde in nostris 35  
sensibus pacis studium et piaae uoluntatis<sup>3</sup> ut uiciorum

<sup>1</sup>—<sup>1</sup> *innexi u. delictorum.*

<sup>2</sup> *audiamus nomen [h] orum,* added in Tironian notation.

<sup>3</sup> *uoluntatis effectum,* cf. p. 86, l. 15.



omnium labe purgati      pacem quam labiis oris prosequimur  
inmaculatis cordibus teneamur†      per<sup>1</sup>

[536]

## IMOLACIO

**D**ignum et iustum est      aequum et iustum est      Nos tibi  
hic et ubique semper gratias agere      domine sancte pater  
omnipotens aeterne deus      Qui nos a morte perpetua      atque ab  
ultimis inferni sedibus liberasti      Uenerat quidem mors per  
mulierem      Sed uenit uita per uirginem      /interitus [fo. 260b  
per lignum      Sed in ligno salus      in iesu christo facta  
est finis moriendi      qui perennitatem uitae suae corpori resti-  
tuit      Cui omnes caelorum      cum multiplici uirtute  
miliciae      hymnum debitum.<sup>2</sup> et gloria tua<sup>2</sup> sine cessacione  
proclamant      dicentes

[537]

## POST SANCTUS

**O**Sanna in excelsis      Benedictus qui uenit de caelis      ut  
conuersaretur in terris      caro factus      ut per passionem  
suam uitam credentibus daret      Ipse enim qui pridie

[538]

## POST SECRETA

**E**Xplente[s] sacrosancta caerimoniorum sollemnia      ritu  
melchesedech      summi sacerdotes oblata      praecamur  
mente deuota      te maiestas /aeterna      ut operante [fo. 261a  
uirtute      panem mutatum in carne      puculum uersum in  
sanguine      illum sumamus in calicem      qui de te fluxit in  
cruce ex latere      saluator<sup>3</sup>

[539]

## ANTE ORACIONE DOMINICA

**A**Gnusce domine uerba qua[e] praecipisti      Ignusce praesump-  
cioni quam imperasti      Ignorancia est enim non nosse  
me(ri)tum      Contumacia non seru(a)re praeceptum quibus  
iubemur dicere

[540]

## POST ORACIONE DOMINICA

**L**ibera nos a malo      domine christe iesu      Co(r)pus tuum  
pro nobis cruci(fix)um edimus      Et sanguinem sanctum

<sup>1</sup> In the margin, in Tironian notation, *Pax fidist karitas domini [nostri iesu] christi et omnium sanctorum sit semper [uobiscum].—Sursum corda. +*

<sup>2</sup>—<sup>2</sup> *gloriae tuae ; et gloriam tuam*, Mab., N.F.

<sup>3</sup> In Merovingian script.



tuum pro nobis effusum bibimus      Fiat nobis corpus sanctum  
tuum <sup>1</sup>(in) salute<sup>1</sup>      et sanguis sanctus tuos<sup>2</sup> in re(mis)sione  
peccatorum      hic et in ęte(rn)a sęcula sęculorum

[541]      /POST COMMUNIONEM      [fo. 261b

A Gamus om(ni)po(tenti deo) gracias      quia refecit nos pane      5  
caeleste      et puculo spiritali      sperantes ab eius  
benigna clemencia      ut per effusionem spiritus sancti sui  
in quibus cybi caelestis uirtus introibit†      sinceritatis gracia  
perseueret      per

[542]      CONSUMMACIO MISSAE      10

(D)Eus) tibi gracias agimus      per quem mysteria sancta  
celebramus      a te quoque sanctitatis et sanitatis per  
spiritus [s]ancti<sup>3</sup> tui gracia dona deprecimur      per

MISSA COTIDIANA ROMIN(SIS)

[543]      15

D)Eus qui culpa offenderis      pęnitencia placaris      afflic(torum  
ge)mitus res(pice)      et mala quae (ius)te inroga(s)  
(mise)ricorditer auerte      per

<sup>1</sup>—<sup>1</sup> *ad salutem*, omn.

<sup>3</sup>—<sup>3</sup> *sp̄s̄c̄i*; MS. very indistinct.

<sup>2</sup> *tuus*, omn.



## APPENDIX TO THE TEXT.

[In order to complete the record of the readings of previous editions.]

## I.

Bibliotheca patrum et ueterum auctorum ecclesiasticorum, &c. . . .  
per Margarinum de la Bigne. Ed. I, Paris, 1575, Tom. IV, c. 147;  
Ed. II, Paris, 1589, Tom. VI, c. 251; Ed. III, Paris, 1610, Tom. VI,  
c. 211; Ed. IV, Paris, 1624, Tom. VI, c. 155.

ORATIONES MISSALLES DEUOTISS. EX UETUSTISSIMO MANU SCRIPTO  
GOTTICO MISSALI.

*Ordo missae in caena domini.*

*Cf. No. 205 sqq.*

- p. 62, l. 18, ORATIO SUPER OBLATA; 21, immolationis; 24, consper-  
sionem.
- p. 63, l. 5, per eundem dominum, &c.; 12, partem; 18, exteri; 21,  
Dignetur per; uerissimis, informabat; 26, quid enim  
mirum; 31, carne; 34, ablueret.
- p. 64, l. 2, rege; 4, humilitatis; 7, *om.* ante cuius; 19, *om.* saluator;  
23, uoces; 26, *om.* a; 31, *om.* IN BIDUANA.
- p. 65, l. 4, per eundem, &c.; 14, stipendia *for* suspendia; 17, 18,  
ORATIONES IN DIE SABBATI PASCHA; 23, deprecemur; 25,  
*om.* eius filius, qui *for* cui; 26, clamante seruet; 29,  
COLLATIO *for* COLLECCIO.
- p. 66, l. 4, *om.* saluator; 6, Per domini gratiam aquam; 10, patria *for*  
patina; precum *for* precariis; 13, quotidiani; 14, donari  
*for* in anni; 17, et percussis, ecclesiae, pacem; 20,  
solemnitate, a uastatura; 22, ORATIO *for* COLLECCIO; 24,  
effecto, facere *for* fore, amen *for* saluator; 26, AD NOCTEM  
SANCTAM; 29, Ductorem; 32, *om.* noctis.
- p. 67, l. 9, CEREI; 16, illustrata, orbis; 17, amisisse; 23, numerum;  
24, 25, per dominum, &c.; 26, COLLATIO CEREI; 33,  
paschalia.
- p. 68, l. 5, et gratiae; 9, inaestimabilis; 26, cereis; 30, explorat; 34,  
paruis (*for* pinnibus) cruribus; 35, incedunt par ore l. f.  
et; 38, liquantia; 39, aliae ornatus fingunt.
- p. 69, l. 7, honorem; 8, deficiens; 15, *N.* *for* illo, quiete; 17, *om.*  
filium tuum; 18, COLLATIO; 19, nostrarum; 30, mensis  
*for* incensis; 32, per resurrectionem; 35, ORATIONIS *for*  
ORACIO, and similarly on p. 70, ll. 13, 26; p. 71, ll. 1, 13,  
28; p. 72, ll. 6, 18, 30; p. 73, ll. 10, 22; p. 74, l. 5.

- p. 70, l. 5, saeculorum, Amen ; 8, sanctifica, praemunitam.
- p. 71, l. 12, per Iesum Christum ; 13, *PARIENTIBUS for FACIENTIBUS ; 21, per dominum.*
- p. 72, l. 1, ORATIO SEQUITUR ; 5, per dominum ; 11, caelestis ; 15, *pristinam sanitatem ; 19, add after PAENITENTIBUS, PRAEFATIO.*
- p. 73, l. 2, concordis ; 3, tuum ; 32, requieuerunt.
- p. 74, l. 4, ingemiscat, per dominum, &c. ; ejus infantiam, *N for illo ; 20, conditione ; 21, domino nostro ; 22, Hi for Hic ; 24, sigillo, qua indigent pietatem.*
- p. 75, l. 3, uerbo domini qui ; 9, *Os for Conuersus ; 11, om. nostrum ; 11, 12, qui uiuit, &c. ; 15, uicticis fontis ; 16, adhuc, mergentes for mercaturos ; 19, sacramento ; 20, gubernat for gubernatus est ; 22, hunc, beatissimae ; 23, remissionem ; 26, Iordanis, salute ; 27, has for his.*
- p. 76, l. 1, CONTESTAN ; 5, ignis *for aquis ; 6, diuites for diuiciae ; 7, angelo ; 9, quae ; 11, prioris sordes abluat ; 12, tibi ; 13, florescant, ueri ; 18, hunc ; 31, 32, spiritui sancto ; 32, hunc ; 33, remissionem.*
- p. 77, l. 1, aquam ; 3, chrismatis ; 6, *om. ei ; 7, N for illum ; 12, chrismate ; 13, chrismate, tunica ; 14, quam ; 27, om. amen ; 30, amphibiiis for aufetis ; 31, quos for cujus ; 32, uestra for uestire.*
- p. 78, l. 16, jugi ; 18, *om. ei ; 19, dominum for resurgentem ; 24, om. saluator ; 30, per dominum.*
- p. 79, l. 9, potestatem ; l. 16, effecis, d. s. effœtis ; 21, in quam.
- p. 80, l. 15, sancti, per eundem dominum nostrum Iesum Christum.

## II.

Rerum liturgicarum libri duo, &c., auctore Iohanne Bona.

Ed. Romae, 1671, pp. 78, 81 ; ed. Paris, 1672, pp. 86, 89 ; ed. Colon. Agripp., 1674, pp. 154, 161 ; ed. Augustae Taurinorum 1747-1753, Tom. I, pp. 241, 249, 302.

also in Opera Omnia, ed. Paris, 1677, Tom. III, pp. 116, 121.

(a.)

*Missa S. Martini.*

*Cf. No. 472 sqq.*

- p. 129, l. 9, inenarrabilem, postulamus ; 14, *om. per ; 20, om. per ; 25, paupere ; 29 and 33, Dominum for deum.*

(b.)

*Missa S. Stephani.*

*Cf. Nos. 25-36.*

- p. 7, l. 36. Dominum *for deum.*

p. 8, ll. 3, 4, *om. iesum . . . suum ; 23, Tribue ; 25, om. Praesta . . . tuum ; 34, et for cum ; 35, 36, om. per . . . tuum.*

- p. 9, l. 10, fauore ; 13, testimonium.



p. 10, l. 6, numerauit *for* munerauit; 9, *after* pateretur *add* accepit panem, &c.; 12, et *for* Haec; 15, et *for* ac; 16, *om.* iesum . . . . tuum; 33, *after* per *add* eumdem dominum nostrum.

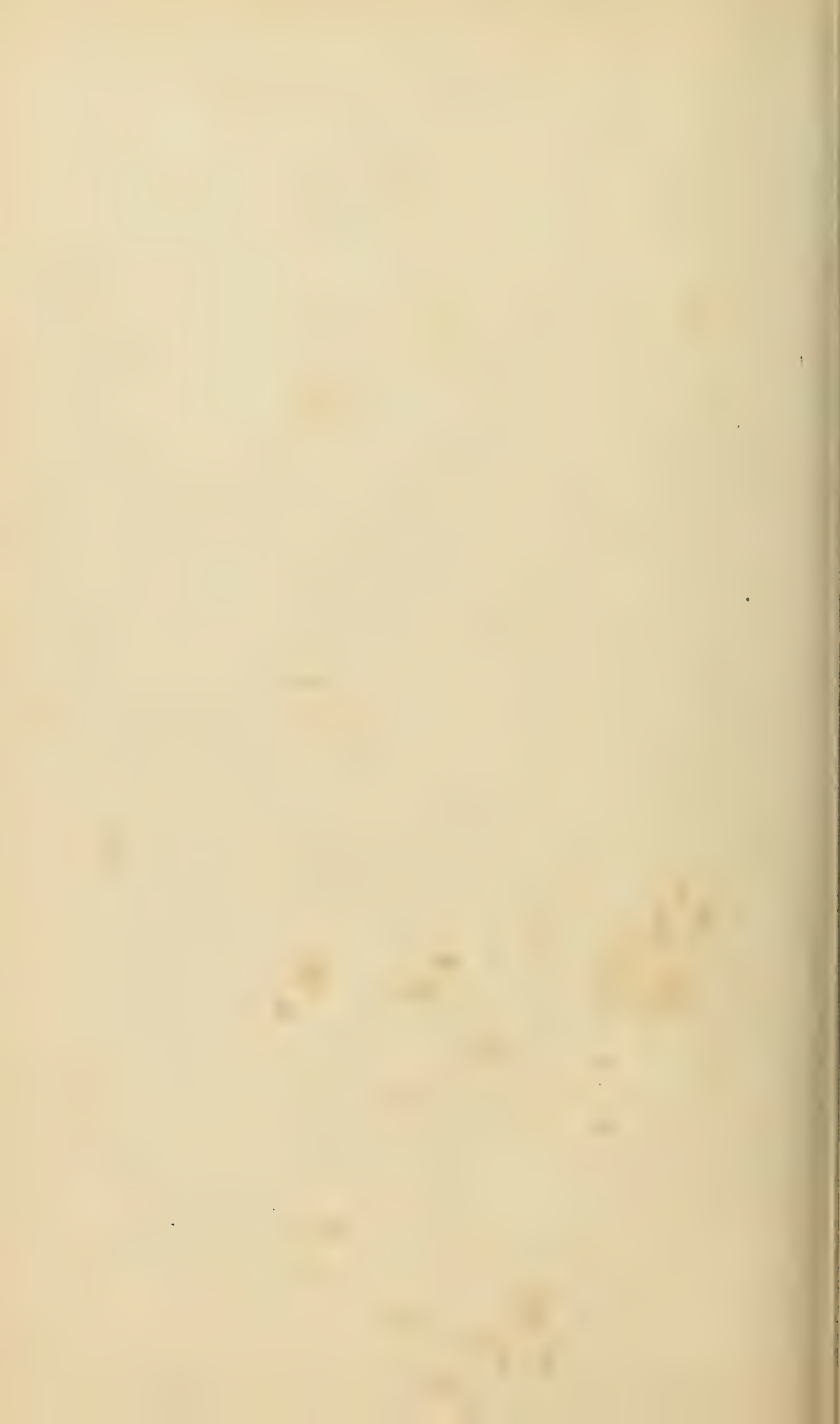
p. 11, l. 5, fide; 8, 9, quae pro inimicis orabat; 12, digneris qui uiuis et omnia regis in secula seculorum Amen; 15, et *for* ac; 16, ac *for* et.

(c.)

*Apologia sacerdotis.*

*Cf.* No. 275.

p. 81, l. 8, sanctos uultus tuos *for* tuos sanctos uultus; 11, peccator; 11-14, *om.* quidne . . . . interuentor; 14, *om.* ergo; 19, non nisi uerbis *for* nisi uerbis non; 26, caelum; 30, 31, uiuis et regnas in saecula saeculorum *for* in trinitate tecum uiuit et regnat.



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